

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

JACKSON, MISSISSIPPI: THURSDAY, MARCH 25, 1886.

NUMBER 5.

BAPTIST RECORD.

TERMS OF SUBSCRIPTION, invariably in Advance.
One Year..... \$2.00
Six Months..... 1.00

SPECIAL RULES.

1. Always write concerning business matters on a separate sheet of paper from every thing designed for publication.

2. Be careful, in sending subscriptions, to write *plainly* the name of the subscriber, the post office, county and State.

3. In changing your post office be careful to give the post office *from* which you get your paper, as well as *to* which you wish it sent.

4. RATES OF ADVERTISING furnished on application.

The RECORD has a large circulation in Mississippi, Louisiana and other Southern States, among the substantial people of each community and is therefore a good ADVERTISING MEDICUM. A limited number of good advertisements will be admitted. Frauds and humbugs will not be advertised at any price, if we know it. If any such should gain admission into our columns at any time they will be promptly exposed. In dealing with those who advertise with us please say to them you saw their advertisement in our columns.

5. Brief MARRIAGE notices inserted free for actual subscribers.

6. OBITUARY notices and complimentary resolutions, not exceeding 100 words in length, published free; for all excess of this limit we will charge 2cts. for each additional word.

Address everything to
BAPTIST RECORD,
Jackson, Miss.

POETRY.

For the RECORD.]

THE BANISHED ONE.

BY T. E. TATE.

Out in the cold black world I'm thrown,
Friends have all flown but Jesus,
Treading the wine-pressall alone,
Oppressed by evils grievous;

Thrown like a withered flower away,
Out in the cold torn world to stay.

Many, indeed, are the years gone by,
That I've lived in the Christian union;

Looking to Jesus ardently,
Feasting on his communion;

Rejoicing in pride at each victory won
By the church, while fighting for God's dear son.

Thus was my youth and manhood passed
Working by silent waters,

Serving the church to the very last,
Loving her sons and daughters;
Now when my locks are thin and gray
The veteran soldier is thrown away.

Out in the pitiless world alone,
With no one to cheer him but Jesus;

The darker the clouds that above him frown,
The less is their darkness grievous;

Though every friend should have cast me aside
Rest! He will give his bleeding side.

Driven in exile away from the fold,
Driven from visible union.

Only because of the love of gold
I am driven from church communion;

Only in trials like these we know
The blessings his love can on us bestow.

Wandering thus o'er the world's cold sod,
A pilgrim in exile I roam around,

Banished from churches, but not from God,

Hoping that justice may yet be found.

Knowing that Jesus will soon call home
And restore his suffering, banished one.

Osyka Miss.

HOW MUCH OWESTHOU MY LORD?

I often see in the paper (see last RECORD) expressions like this: "A part of all we earn belongs to the Lord."

Is this true, Scriptural doctrine? If it is, I am a poor scholar or have been badly taught. Do not all that we earn and all that we have belong to the Lord? If only a part of what we have belongs to him, then we do right in consecrating to him only part of our hearts and a part of our service, for our earnings are no more ours than our hearts.

I am inclined to think that the idea above alluded to and which is so generally cherished, is a very pernicious one. It affects all our so-called benevolent work and influences the entire Christian life. It simply means that a part of what we

have belongs to God and a part belongs to us. With our part we can do what we please and God has nothing to say about it; with God's part we must glorify him. And who is to decide what the Lord's part is? Selfish as we naturally are, are we qualified to sit in judgment in such a case? Is it any wonder that under such circumstances the Lord's part is so very small? And yet how satisfied we are when we imagine we have given the Lord his part. Has he not got his share? With my share he has nothing to do and so with it I can buy whiskey or tobacco or any thing else that will gratify lust or pride or vanity. Can such ideas as these be any thing but pernicious?

The fact is, and we all admit it when we stop a moment to think of it, *all* that we have, and not simply a part, belongs to God. In our relations to God we have a *feeling* to nothing in our relations to man we may have such a right. The title to all we possess is in God. We are only his stewards. Every acre of land in the broad universe belongs to him, every piece of property, every man, woman and child, every created thing. Our minds, our wills, our affections, are not our own. We have no right to think will or love what he does not think, will or love. We must choose what he chooses else we are guilty before him. He has an absolute right to us, soul, body and spirit, and we have no right to use any of our powers or possessions except as he directs.

"But may I not," says some one, "reserve a part of my earnings to feed, clothe and educate my family?"

No, you may not *reserve* anything, for it is not yours to *reserve*. You might as well talk of reserving a part of the money borrowed at the bank with which to make your crop. It is not yours to reserve. You may use some of it for the purposes indicated, but simply because God has so directed. He requires it, it is his will that you use what belongs to him for that purpose. Your family belongs to God and he is caring for his own when he cares for your family. He has placed your family in your hands on the same terms on which he has placed your farm and your merchandise—on tenths. You are to care for your family for the Lord's sake, you are to train your children for him whose they are. They are God's creatures more than they are your children. He has loaned them to you to be "brought up in the nurture and admonition of the Lord." And you are under just as much obligation to do this work for God as you are to use your farms and your merchandise for him. If you do not do it you are withholding from God what is his due.

In this view of this case, every act of the Christian should be a religious act. If you buy or sell, if you plow, sow or reap, if you eat or drink, you should do it all for God, as his steward, and that is practical religion. If you have the care of children, if you sew, spin, cook or teach, you should do all these things for Christ. The same motive should prompt you in attending to these so-called secular matters, that prompts you in laying a dollar on God's alter to aid in sending the gospel to the perishing. The money that we spend for food and raiment, or for any thing whatever should be spent as conscientiously as the money we put into the Lord's treasury. It is all the Lord's money and we should never forget this in spending money for any purpose whatever. We are not our own, we have been bought with a price, therefore we should glorify God in our bodies and spirits which are his. There is no limitation to the command to glorify him. Glorify him. When? All

T. D. BUNN.

AN EARNEST WORD.

The Mt. Lebanon College Building, furniture and library, were totally destroyed by fire on the night of March 7th, 1886. This College was founded in 1853, and has done a great work for our denomination and for Louisiana. Many of the best citizens, most useful Christians, and purest ministers of this and other States, were educated here.

At the time of the fire, we had matriculated 120 students, and others have entered since. We have

five professors and teachers and one instructor in penmanship. During the current session, twenty-four pupils, including children of pastors, orphans of deceased ministers, and students for the ministry, have been taught free of charge for tuition, and others have been helped. On

Clinton, Miss.

POPLARVILLE.

DEAR RECORD.—After having our weekly visits for seven long years, you have been conspicuously absent a few weeks; but we appreciate you more than ever now. It seems to

be a law of our nature that we never appreciate a blessing until it is taken away. If there ever was any

affection about your dress or foulness on your breath, it is all cleansed and sweetened by the purgatorial fires of Jackson, and again, we bid you welcome. I am here as a servant of Jesus Christ, to labor in building up his churches, and have therefore succeeded in organizing some auxiliaries to the great work.

1. We have a literary school second to none, we think, in South Mississippi. Miss Mattie Miller, of Galloway, Miss., is Principal. Sixty-two are now enrolled, and as we will very soon have a commodious house ready for use, the increase will doubtless be encouraging.

2. We have a Sunday School well officered under the Superintendence of Bro. Paul Britt, who was baptized last February. Our Sunday School numbers more than fifty.

3. We have organized a weekly prayer meeting, which will be the means of developing the spirituality of the church here.

From what I have learned of the brethren of the churches composing the Holobochitto Association, think that many of the churches are well nigh paralyzed. Indeed, it seems to be a fearful retrogression in some neighborhoods—the churches being far behind what they were six years ago.

I attribute this very largely to the fact that the churches do not support their ministers, and where the ministers, (the mass of them,) in South Mississippi, are uneducated, and have been denied the privilege of "studying to show themselves approved unto God, workmen that needeth not to be ashamed,"—having to resort to secular means for a living—they are not as proficient as they ought to be in preaching the word, and absolutely, they cannot do pastoral work. I think if our brethren who berate "salaried preachers," could know the condition of this country, they would favor preachers doing that that God had called them to do, and the churches doing that that God has commanded them to do. Dear brethren there never can be a change for the better—for the glory of God and the uplifting of humanity—without a consecrated ministry.

We need educated and consecrated young men—called of God—who are willing to take off their kid gloves and lay hold of the old gospel banner that is about to fall from the hands of our tried and noble sires, who have labored under such adverse circumstances. May God bless these faithful old veterans of the cross.

T. D. BUNN.

come to this place, I mean the American family.

I love this place! I love the people! I love my work! and hope the Lord will show me clearly day by day where my duty lies.

Yours in Christ,

JAMES EVANS.

ROBLINE.

This is the name of a new town of rapid growth on the T. and P. road, 70 miles below Shreveport and 30 miles from Mansfield La.

Knowing that the Baptist people had no regular preaching there, I sent an appointment for March 13th and 14th morning and night.

Dr. J. H. Cunningham warned me that I would find the Baptist cause "below zero."

Bro. Cunningham met me at the depot and kindly took me to his house and showed me every needful attention although he had some afflictions in his family.

To make the out-look less hopeful he told me that the professional skater had an engagement in the "skating rink" at the same hour of my appointment Saturday night and he says the young people would not hear Spurgeon or Moody when the skating rink is open.

Saturday morning dawned brightly and at 11 o'clock the bell rang for services and I met one preacher, five women and one child at church; three of these came just in time for the benediction.

During the afternoon the skating man posted an announcement that owing to the preaching at night he would postpone his skating until Wednesday night, and so we did not have the roller skates *versus* the gospel.

A good congregation came out at night.

Between during a better congregation, and Sabbath night a large crowd was out.

The upper room is occupied now by a lady teacher.

A saw mill man offers lumber free of charge I understand to build the house. Ceiled and painted the house would present a neat appearance.

The death of Rev. M. Scarbrough, two years ago, has been an almost irreparable loss to our cause in this vicinity.

There are Baptists enough here if they will all concentrate their membership and go to work to make a church sufficiently strong to move on well.

I have agreed to go back next month and very likely will accept arrangements which will be made to continue through the year.

Some of the sisters were at work when I left to set on foot a plan to get an organ.

Robline has a good deal of life and with a good working church, a brighter out-look will be apparent.

We are thinking of holding an other general meeting and have it in Robline and if so we will be hospitably entertained.

G. W. HARTSFIELD.

THE MISSISSIPPI VALLEY.

This country is not as sickly as it reputation indicates provided a person will take care of his health. One half the sickness of this valley is brought on by imprudence and intemperance rather than by the climate.

Our prospects are brightening every day, a more harmonious and sympathetic people I never expect to find. I feel glad that my lot has been cast among a people who are so willing to co-operate with a man struggling to do good.

I never felt so completely a member of the family as much as since I

drove yet some thoughtful loving parents bring their little ones through the chill season without the doctor's help.

Those who live on new lands may expect to have chills much more than those who live on old lands and on the river front. It is wonderful how the colored people stand the heat and malaria of this valley. They are almost exempt from liver disease and Hematura, the latter is a new and strange disease among the whites being very fatal. It generally follows a chronic case of chills.

The land in this region is reckoned on the most fertile on earth, its natural product is from four to seven hundred pounds of lint cotton and from forty to seventy bushels of grain per acre. Oh such land, it looks like everybody would be rich but the greater number here are poor because they rent, poor, because they do not work as God intended, poor because they spend money for whisky and buy supplies at credit prices which is near a hundred per cent more than the cash price. A great change is needed, and is coming in the bottom when the saloons are closed, the churches opened and the farmers raise stock, fruit and grain; this valley notwithstanding its malaria will be the best country in the union. The greatest objection now is the immorality of the place, but this evil is being overcome in many places. There are a few

"on the Lord's side" who love souls better than money, who desire "to obey God rather than men." Let us not forget this part of our own State it is a part of "the world" it is populated with a great many, great many sinners hence it is missionary ground. Surely it is the solemn duty of some to "go there and preach the gospel and of some to go there and tell the gospel."

E. E. S.

PAXTON'S HISTORY OF LOUISIANA BAPTISTS.

I have recently written the publisher to know exactly how much money is lacking to complete our book and bring out the edition of 2000 copies. He replied March, 12 1886, that the original contract was to do the work including portrait of the author for \$1252.00. He has received in cash \$548.00. I have in bank \$173.95, making \$721.95 paid, and leaving a balance to collect of \$530.05. I know of a few small pledges which can be collected which will likely reduce the amount yet to \$500. Recently I have met a brother who is satisfied that he can find several parties in the State who will advance fifty dollars each and bring out the book.

Sister Paxton is willing to let these parties have books to the amount of \$50 if they will make the advance.

Now brethren, why wait any longer? As chairman of the committee I have done the best I could \$721.95 cash has been raised \$530.05 must be raised. When the committee was appointed three years ago I thought the Baptists of Louisiana would furnish the money in three months.

TEN MEN ARE WANTED NOW TO GIVE \$50 EACH.

Please let me hear from you. The manuscript was all prepared by Bro. William E. Paxton before he died and all was put into the publishers' hands just as he left it except an introduction by Bro. F. Courtney.

As the publisher has been at work so long I feared he was suffering loss in the delay, but he is simply waiting for the promised money, I have begged long enough, come along brethren and help the work.

G. W. HARTSFIELD,
Mansfield, La.

BAPTIST RECORD.

OUR PULPIT.

SERMONS TO THE YOUNG.

CHARITY.

BY REV. PHILIP S. MOXOM.

"Charity never faileth."—Cor. xiii. 8. I am to speak to night of "Charity," not in the sense which commonly attaches to that word, but rather as descriptive of a quality of heart which is to affect and temper all our judgments of our fellow-creatures. The word rendered "charity" in the text and throughout this wonderful thirteenth chapter of the first Corinthians in the Greek *agape*, which means love.

The Vulgate, or early Latin version of the new Testament by Jerome, translates *agape* by *caritas* which reappears in our "charity." The Latin *amor*, "love," has sensual uses, perpetuated in our "amorous," which utterly unfit it for expressing the spiritual idea that underlies *agape*. That is why *caritas* and our consequent "charity" were used to translate a word which means "love" in its highest and holiest sense. The influence of Christianity has so exalted the English word "love" that it alone properly has place in this chapter as the equivalent of *agape*.

Thus should we read: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal," etc.

Our text then reads, "Love never faileth." It has perpetuity because it is imperishable. He who truly loves is akin to God. John tells us that "every one that loveth is born of God, and knoweth God." He that loveth not knoweth not God, for God is love. The power of holy love is the clearest inward witness of man's immortality. That which is of God cannot die, and the spirit which truly loves participates in God's eternity. But I am to discourse now on a **special aspect and manifestation** of love; that is of love's practical working in our relations to our fellow-men—our opinions of them, our speech to them, and our deeds as influential to their well-being. Though I have taken a text which suggests the theme the **perpetuity** of love, I shall, for the present, depart from the simple textual method, and present most of the thoughts that I would give you in the form of a free commentary on the verse preceding the text. That verse you will remember, runs as follows: "Charity beareth all things, believeth all things, hopeth all things, endureth all things."

FOUR THINGS. (1) BEARING.

Here are four things which, we are told, charity does. First, it bears all things. The word "bear" is the Greek *stegeo*, which means "to cover." The cognate noun *stege* means "a roof," "a covering," and often "a room or tent." We find the verb used in classic Greek as meaning both "to cover" or "conceal," and "to fend off," and even "to bear up, sustain, support." Taking the word then, in its fully developed sense, we see that the phrase, "Charity bears all things," means "Charity covers, conceals, protects and sustains." But charity is a moral and effectual disposition. It is a disposition of a person and has relation to other persons. It is something in a man which looks outward. When it is said that "charity bears all things," it is meant that the soul in which charity is a prevailing disposition bears all things. For charity is intended to be a quality that shall largely determine our relations to others.

It is to be a power and flavor in our lives, else it is a mere abstraction. We are all familiar with the fact that the Bible inculcates love of man jointly with the love of God. But in many minds love of man is a vague sentiment. We profess in a general way to love all men, and fancy sometimes that we do love all men. But when we are compelled

by the circumstances of life to particularize, to consider some concrete individual, as John Jones or Richard Smith, we discover it, we are thoughtful, that we are a long way from practically realizing our divine obligation. The right love of man is more than a sentimental philanthropy. It is said that once Eugene Sue was met in the streets of Paris by a woman in tattered clothes who asked for help in her poverty. Sue refused to give anything and attempted to continue his walk. But the woman stopped him and with piteous importunity renewed her request. Again her prayer was denied, and this time roughly. Still she persisted, and Sue, turning angrily upon her, bade her begone, or he would give her over to the police. Then the woman, dropping her suppliant tone, demanded in stern and impressive speech if this was really Eugene Sue, the celebrated advocate of the poor and oppressed, the man who so eloquently described and sympathetically lamented in his books the hard lot of the outcast and unfortunate. Astonished both at the tone and polished directness of the woman's speech, the great author asked "Who are you?" She replied "Madame—" naming one of the most fashionable ladies in Paris and one to whom Sue had boasted of his benevolence, and suddenly left him stained and conscience-smitten on the street. The story needs no comment. It is easy to be philanthropic in speech, to weep in books over the sorrows of the world, to be generous and sympathetic on paper, but a real love of humankind, such as Christ taught, involves a spirit of practical charity that is ready to realize itself in deeds as well as words in the face of concrete manifest human need.

The truly charitable man—bears not only the wants, but also the sins and weakness of his fellow-men. Love is blind with a wise and tender blindness. It covers up the sins of others instead of eagerly seeking them out. It throws a mantle of pitying patience over many a folly and fault. It penetrates to the soul beneath the sin, and in a Christlike love for that, shields instead of condemns. There is a vicious tendency in the unsanctified heart to seek out and advertise evil. It is one of the most damning evidences of human degeneracy, this appetite for badness. How many people are open-eyed for the defects and misdeeds of others. They are always on the watch for some flaw in speech or conduct. They prophesy evil of their neighbors and rejoice with revolting exultation over a fall, saying with meanly-wise air, "I told you so." "I expected it." "I knew so-and-so was no better than he ought to be." Many who do not hunt for faults in others, when faults are exposed are quick in condemnation, having no pitying, no defensive word to speak for the evil-doer. As wolves set upon a wounded companion and devour him, so often men and women show a wolfish disposition toward those whom temptation has overtaken and maimed. But over against this unnatural-natural disposition the New Testament sets the charity that bears all things, that is slow to detect a fault, that hastens to shield it from the gaze of harsh criticism, that defends the wrong-dear till mercy shall exhaust itself in seeking his recovery before justice lets loose his thunderbolts of penalty. This charity is not indifference to distinction between right and wrong. Indeed, there is no guaranty of a sensitive conscience and a clear moral judgment so strong as a deep and tender heart. God is so just because he is so good. Nor is charity a weak indulgence of sin. The cynic tells you that the man who is gentle with the faults of others only seeks to forestall judgment against his own. But the cynic speaks falsely. No man is so tender toward the failings of other men as he who is most severe toward himself. The Pharisee—hurls the contemptuous stone, and meantime is blind to his own defects. It is the proof of true love that cannot be put out of countenance or thrust aside

from its sweet intention by any show of opposing evil.

Christ could die on the cross, but he could not be scourged or buffeted or maligned out of steadfast love for human souls. And those who most closely follow Christ are most unconquerable in goodness. It was even on the cross that Christ won his chief qualification for becoming the judge of the world.

(2) BELIEVING.

Next charity believeth all things. This does not mean that love is weakly credulous, but rather that it is not shrewdly suspicious. It believes in goodness, and, because evil is always more offensive than good, has confidence in the existence of good even beneath the manifest evil. The charitable heart is slow to credit evidence of guilt. While a selfish spirit is quick to detect what is bad in conduct, and invariably tries to impute bad motives, the loving spirit is quick to impute right impulses, and strives to discern the obscured good of conduct. Love believes in God, and it believes in man, not blindly and foolishly, but with the sure instinct that righteousness is more vital and more powerful than unrighteousness. No one can keep his faith in God who loses a generous faith in humanity, for humanity, despite its grievous falls, came from God, and God is tirelessly working in humanity for its redemption.

It is not, then, an undiscerning credulosity that is expressed in the words, "believeth all things," but a large faith in that possibility of goodness which is in every soul. It is the spirit in a man which makes him say, when he sees a fellow-man struggling in the toils of temptation, or buffeted by many oppositions, or perhaps even falling into a grievous error and fault: "Well, I believe in that man; I am sure he would rather be right than wrong. I will help him and do him good." Selfishness has coined itself into a vile maxim: "Count every man a sinner until he is proved honest." That is worldly wisdom, and it is of the devil. But Charity says rather, "Count every man a brother, bear no malice, no bitterness of speech. But he whose uprightness is the supporting trunk of a broad-branching charity is invincible in his goodness."

(3) HOPE.

Third, Charity hopeth all. It is not only generously truthful with respect to the present, but it's also cordially hopeful with respect to the future. Love is the true optimist, steadily believing in the reality of goodness amid the contradictions of the present, and joyfully expectant of the clear vindication and triumph of goodness in the time to come. It has hope in God, therefore it has hope in God's creature. And this hope is not vaguely general—a nebulous confidence in the progress of the race toward a golden age of righteousness and peace. It is particular. It individualizes its objects. The man in whom charity has become a pervasive temper, is hopeful with respect to humanity at large, but he is also hopeful with respect to individuals with whom he knows—hopeful that the erring will see the error of their ways and turn to the right, hopeful that the weak will become strong, hopeful that the sorrowing will ere long be lifted into a sunny joy. Love gives one a personal interest in the experience and possibilities of others. It interweaves his life with theirs, and brings the real oneness of mankind into consciousness, so that it ceases to be an abstraction, serviceable merely to speculatively inclined philanthropists, and becomes a vital fact. Then, the hope which the Christian man cherishes for himself, he cherishes for others also. And this hope becomes a formative influence over speech and conduct. It affects the opinion of others, freeing those opinions from injustice and bitterness. It puts warmth and helpfulness into his words. It impels to actions that work toward the realization of his hope by making men better and happier. When the world says of this or that fallen soul, "He is gone; nothing can be done for him, let him die," love says, "No, here is hope, for there is life, and

God good." Pagan nations used to expose the weak and helpless, for example, sickly infants and sometimes the aged, to death, as unprofitable burdens to be got rid of as soon as possible. The world is still pagan except as it has been penetrated by the spirit of Christ. The weak are pushed to the wall. They are pitilessly thrown aside to sink and perish. How often you hear it said, "Such a one is not worth saving." But love is not worth saving.

(4) ENDURING.

Fourth, charity endureth all things. In these words are expressed the unconquerable patience of love. When all else is gone, this is a fortress in which it abides. When apparently it can no longer cover an shield, when it is seemingly denied the possibility of belief, and cannot even hope, then it endures, hiding fast to its sweet spirit and continuing in gentle strength to the end. No one has learned what patience is till he has learned to love a Christ like way. In love is the secret of God's long suffering. But "believing all things" does not by any means imply loss of belief and hope with reference to love's object. It is rather the culmination and result of "believing all things" and "hoping all things." When the heart believes and hopes it can endure.

Again, love's enduring is no grim and stoical quality. It is a patience of brightness and its strength is in the very depth of its tenderness. The love that bears and endures also bears with them, puts up with that which is disagreeable and troublesome, and has no way diverted from its good intention by the frowning ills of life. The sins of his fellowmen may lead him into harshness of temper and bitterness of speech. But he whose uprightness is the supporting trunk of a broad-branching charity is invincible in his goodness.

SOME PRACTICAL QUESTIONS.

Here let me end the commenting and turn your thoughts for a few minutes to the practical questions. Have we this charity of which Paul writes in such lofty style? and how is it affecting our conduct? Remember that conduct includes not only the deeds of the hand but also the thought of the mind and the utterance of the lips.

We come in daily contact with all sorts of people who have all sorts of dispositions and opinions. We come in contact with people who weary, or shock, or exasperate, or disgust us.

Unless our hearts are fortified with a real charity, we suffer and give many ugly raspings. The seed of animosities and strife, of contempt and hatreds, fly in the air. Wherever they find a congenial soil which they always do in the selfish heart, they take root, and, like the weeds grow without cultivation.

If we consider such matters as the opinions and mental habits of men we have abundant scope for the exercise of forbearance. How often a difference of opinion on some question of mere theory will thrust sharp enmity between two minds. If we think ourselves right we must think that he who disagrees with us is wrong, and the contradiction of our thoughts stimulates our perception of wrongs in him who contradicts. So differences grow into antagonisms and strife, when possibly both disputants are mistaken, or are simply looking at an object from different points of view. The charitable man, while holding fast real conviction, respects the convictions of others, and is tender toward their mistakes and patient toward the faults.

His heart does not go down into the arena of debate, but spreads its broad mantle of charity over all differences of belief. We are not to be charitable toward man-

ifest error. That would be to lose regard for truth, and truth is infinitely important. But we are to be charitable to those whom we consider in error. Love always discriminates between the thought and the thinker. Calvin may condemn the heresy of Servetus, but he may not guiltlessly burn Servetus at the stake, or even think vengefully of him.

Again, a true charity qualifies our opinions of others, that is of their characters. If we have a right spirit we shall be slow to think evil of our fellows. We shall be gentle with their foibles, not making a mock of them, and fastening upon them the stigma of our ridicule or our scorn. We shall be slow to perceive and to impute evil motives. We shall take account of weakness and withhold an over-ready condemnation. It is better to save life than to destroy it. Jesus taught, and these words have a far wider application than we are accustomed to think. You may kill with a word as well as a bullet. The slaying of hope or of courage in a brother's heart may be a more grievous murder than smiting life out of his body.

Few of us realize the tremendous influence of our opinions and our speech concerning others. What we think of a boy or a girl, and what we say about them, often determines the moral tendency of their lives. Even in mature life many are susceptible to this influence that they are lifted up or cast down by a little talk. Many a young man fighting his way in life against heavy odds, has been saved by some one's faith in him. Who is not roused in all his better nature by the thought: "Some one has confidence in me. Some one thinks I can be good and true." I doubt not there is many a man in a convict's cell or in his grave, to-night, for want of such words, for want of that charity, toward him which suffereth long and is kind, which beareth all things, hopeth all things, endureth all things. Still again, our deeds are to be the expression and conveyance of a true charity. An unkind deed is a wicked deed; and a horribly harmful deed, may, there is even an element of baseness and cowardliness in unkind action. The really brave man is never cruel; for bravery is far more than brutal courage; it is moral, and has in it a heart of womanly tenderness. There are many men who have so great a scorn of effeminacy that they forget the truth that manliness and strength and bravery reach their highest development only in the soul that is fullest of love. It is defect of charity that ever makes the strong cruel, and the fearless base. There is no room for any clear virtue where love is not, for love qualifies all and gives them their royalty. It is a pertinent question: "What is our daily habit of conduct and speech in relation to our fellow creatures?"

There is something in this question which will be greatly prominent in the final judgment on our lives. For by so much as we have the love of man in our hearts, have we a true love of God. Do you remember Leigh Hunt's beautiful poem, "Abou Ben Adhem?"

"Abou Ben Adhem (may his tribe increase!) Awoke one night from a deep dream of peace,

And saw within the moonlight in his room,

Making it rich and like a lily in bloom,

An angel writing in a book of gold,

Exceeding peace had made Ben Adhem bold,

And to the presence in the room he said:

"What wriest thou?" The vision raised its head,

And with a look made all of sweet accord.

Answered, "The name those who love the Lord."

And is mine one?" said Adhem. "Nay, not so,"

Replied the angel. Adhem spoke more low,

But cheerly still, and said, "I pray the then,

Write me as one who loves his fellow-men."

The angel wrote and vanished; the next night

He came again with a great wakening light,

And showed their names whom love of God had blest.

And lo! Ben Adhem's name led all the rest."

An Apostle said: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And this commandment have we from him. That he who loveth God loveth his brother also."

Just here is given to us a clear view of the truth that love is one; and that there is no true love of man apart from a true love of God. "The only thing opposed to love of God is love of self." We see then how we may attain unto charity which we have been considering. It is not to be attained by any mere will-work, and hard schooling of ourselves into ways of patience and kindness, and ready service to all need; but by such fellowship and such communion with the Son of God that our hearts will grow like His, and His spirit shall beget in us all merciful and charitable tempers. For as we love Christ we shall love, in some earnest, practical way, all for whom Christ died, and he died for the whole world. Charity toward men has its deep root in the soul's perception and love of the good God. Here is the springing fountain of all graces and sweet dispositions. Yield yourself to the Lord and he will lift you to his point of view; and then you will strive to look on all about you as he looks on them; you will love them in some measure as he loves them; and all your words and deeds will be cast in the mould of that charity which stirreth long, and is kind; which envoveth not, which wanteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; it is of God, and its strong heart beats to the music of God's eternal life and joy.—Standard.

PATIENCE AND PERECTION.

Not long ago I visited one of the temples of music which our metropolis contains, and as, in pursuit of duty, I soberly climbed the dusty staircase which led to one of its business rooms, my ears were ravished with the most entrancing strains. The air seemed full of music. It streamed from the walls on every side. It assailed my ears like some bright army of merry sprites dancing, gleaming, flashing in the light, storming the fortress of my weariness as with the laughter of children, or the merriment of boys at play. It poured in cascades of melody through every crack and crevice of the passageway. It rolled and tumbled in billowy waves of most exultant harmony, as though some ocean of music were being tossed by heaven's breath, and touched by heaven's light. It dashed against the ear as though it were determined that its will should win. The rapture with which the unseen player seemed to thrill the instrument was the glad reflection of his exultant thought and joyous fancies. His hands swept music into life. It quivered beneath his touch upon the ivory keys as though his very spirit had imbathed itself into their cold, dead forms, and all their dullness was instinct with emotion.

And then I thought upon the patient hours of long continued, plodding toil, when the fingers stumbled, and the nerves were dull, and the muscles slow to answer to their call, through which that great musician must have struggled upwards towards his high attainment in his art. How much self-mastery he must have known? What strong suppression of all tendencies to ease! How earnestly and eagerly and perseveringly through unseen days and years of painful efforts to achieve his end he must have disciplined each nerve and finger of his hands! And now, at last, he wins the laurels he deserves, for he has gained distinction by self-discipline. Patience has had its perfect work.

And no distinction anywhere is gained without self-discipline. The heights of holiness cannot be reached without a toilsome effort up along

the climb last each unto dead visible v God's through shall be known. the ripe of that that has laid him. Be be the first and cut cannot be caught. tests our the faith bear that can believe not belief his char to follow self has after me take up me. A great, an But it w character test can training with he. That ing of the constan is unavai have le which and a any joy the dre ministrance great, i for no l But the daily b tent to work finger at fir Etude one kn task in hours of discipline may be use, at the MIS March from in school this m usual teacher System accept as in the state o selected questi seems num South cover ans missi he sa The Sand will be pew, conta facts Bapt be fa We public son a in se to a agree 28th to L breth ers, day miss wou told T. k he s

the climbing path. In heaven at last each one who has been faithful unto death shall join the choir invisible which stands forever near God's throne, and hymns his praises through eternity. The bliss which shall be there no human heart has known. The rapture and the purity the ripe perfection and the rest, are of that store of goodness which God has laid up for them that trust in him. But all that happiness must be the fruit of stern self-discipline and culture here on earth. We cannot have the highest things for naught. And if some self-denial tests our faith, let us remember that the faith in Christ which will not bear this test is spurious. No man can believe in him at all who does not believe in him enough to admire his character, to love his steps. He himself has said, "If any man will come after me, let him deny himself and take up his cross daily and follow me." A daily cross cannot be very great, and it will not be conspicuous. But it will prove a searching test of character. And he who meets this test can heartily rejoice, for it is training him for perfect harmony with heaven's life.

That I conceive must be the meaning of the discipline of earth. It is constant. It is inconspicuous. It is unavoidable. But when one shall have learned that "there is a trust which is better than any security, and a wisdom that is better than any joy," he can look back across the dreary deserts and the dark and cheerless nights of sorrow or pain or bereavement in which he learned the truth, and be thankful for their ministry. If the cross which patience lays upon our wills was very great, it could not be given us daily, for no life meets a crisis every day. But the Saviour says it must be daily borne. We may be well content to let patience have its perfect work in little things. The five-finger exercise may be enough at first. And the inconspicuous "Etudes" which were written by no one knows whom, and set for our task in the dreary, monotonous hours of daily practice and ceaseless discipline of every obscure faculty, may be the means, through patient use, of fitting us for heaven's music at the last—Christian Weekly.

MISSIONARY CATECHISM.

The Foreign Mission Journal for March, beside editorials and letters from missionaries, has a Sunday-school lesson for the last Sunday in this month, to be used instead of the usual quarterly review. To many teachers who use the International System, the change will prove most acceptable. The lesson is the same as in the *Baptist Quarterly*, on the state of the heathen, but with better selected home readings and different questions. To this is added, what seems to be the main feature in this number, a Missionary Catechism for Southern Baptist Sunday-schools, covering in sixty odd questions and answers, the history of Christian missions, and the work of our Board and the labors of its missionaries.

Though designed primarily for Sunday-school use, we dare say it will be found more valuable in the pew, not to say the pulpit. For it contains in small compass just the facts with which every intelligent Baptist in the Convention ought to be familiar.

We are glad to learn that besides publication in the *Journal*, the Lesson and Catechism will be printed in separate form and sent by mail to any Sunday-school which will agree to take up a collection on the 28th of March and forward at once to Dr. Tupper. What say you, brethren superintendents and teachers, shall we make the fourth Sunday in this month a grand day for missions? A million of pennies would make \$10,000; and be of untold worth to the cause. Let Dr. T. know at once how many copies he shall send you.

Subscribe for the RECORD.

MOODY AND SANKEY IN MOBILE.

The renowned Evangelists, Messrs. Moody and Sankey were invited by the Protestant and Baptist ministers and representative laymen in Mobile to hold a series of gospel meetings in that city. The invitation was agreed upon according to the following resolutions:

"That we enter into this cooperative effort as *individuals* and not as churches, and that we confine our efforts strictly to the work of the salvation of souls and the upbuilding of men in spiritual life."

With this understanding all Christians could enter the meeting as individuals and work for the salvation of souls without stultifying themselves or without compromising their principles, otherwise they could not have united their efforts. As churches no union can be formed that is real in its nature, no union that will not show a palpable absurdity, and be misleading in itself, especially is this true as the matter stands between Baptists and Pædobaptists churches, for there is no unity between them. This is patent to every thinking reflecting mind. The sooner all the people come to see it, so much the sooner will a better understanding between all parties ensue.

The writer attended the said meetings in Mobile, which were held in the Skating Rink, being the largest hall in the city, and which was well filled at each service, the audience numbering I should say from 3500 to 4000, and although there were such immense gatherings, I never saw better order and attention. Of course nearly every body was on tip-toe to hear these renowned men who proceeded. I suppose as they usually do, one to preach and the other to sing the gospel. Whether the expectations of all were fully met cannot be known.

Mr. Moody's sermons, excepting one were not remarkable except in their simplicity and directness. The one exception was a sermon from the subject, "The Sword of the Spirit," which was I think the ablest and best I ever heard on the subject. This leads me to remark that herein lies the power of the preacher. He is a living, moving concordance, has studied the Book and is filled to overflowing with its blessed truths which he uses more than any man I ever heard. His sermons are filled with Bible incidents, examples and illustrations; with these he enforces the truth he preaches, and is never at a loss to know how to use the Sword of the Spirit. The Devil is met and routed at every point. I could not but feel that if we preachers would use more Bible in the make-up of our sermons, we would be more successful, if we would draw our ammunition direct from the arsenal of God's word; we would shoot with more effectiveness.

Mr. Moody is a poor orator, speaks in a conversational tone and it is rather flat, but occasionally he would rise in the power of his spirit and his big body, too, and things would tremble, especially the platform upon which he stood. He is "mighty in the Scriptures," but not in grammar and rhetoric, and believe it or not, that was so satisfactory and consoling to those of us who have to beat our way through the fog of illiteracy. I enjoyed it so much. He is possessed of much common sense, and managed the meetings with great tact. He is more humorous than I supposed, quite frequently his audience would be convulsed with laughter, but he did not seem to intend to provoke laughter. The humorous would give place to solemnity and great seriousness.

As far as he advanced his preaching was Scriptural, on the whole I would say that no Baptist could object to it, but could say Amen to it more heartily than others; the reason is obvious, for apart from immediate conversions under his preaching, it is most valuable in overthrowing the whole ritualistic system of salvation. His preaching enforces immediate salvation with out the deeds of law, or ritualistic

manipulation, and more than any other truth he insists on the doctrine of the new birth or regeneration by the Holy Spirit, and lays special emphasis upon the proposition that the birth of the Spirit must precede any and all work acceptable with God. Could any Baptist do other than rejoice at such utterances?

So much for the preacher. What about the singer of the gospel, Mr. Sankey? Ah, herein lies one of the most powerful concomitants to the efforts of Mr. Moody. This sweet singer is the best I ever heard, captivates thrills and holds the audience spell bound. Every ear is open to receive the sweetest notes of sweetest song which echo and re-echo through every recess of the spiritual man. One must be dead to the charms of sacred song whose soul could not dance with holy joy, and feel enraptured amid the glories of redeeming grace while this gospel singer is making melody. His distinct pronunciation of every word he sings is remarkable. It would be difficult to determine which of the two men possess the greatest drawing power. The ought to go together, as they do.

The services of the last night of the meeting were more serious and pathetic. One hundred and thirty-eight persons arose for prayer, the greatest number perhaps that arose at any one time during the meetings. As to how many souls were converted and will be saved through the labors of these brethren, our God only knows. We are sure he will save his own elect whom he hath chosen, while it may be that many will turn back, like the dog to his own vomit, and the sow that was washed to her wallowing in the mire.

Services will be held at all the churches in the city by those who have charge of the various congregations. We hope our Baptist churches there may reap a harvest from the labors of those brethren, though they walk not with us, nevertheless, they have preached Jesus to poor lost sinners.

O. D. BOWEN.

March 15, 86.

BLUE MOUNTAIN MALE ACADEMY.

A COUNTRY HIGH SCHOOL

FOR BOYS AND YOUNG MEN.

Located at Blue Mountain, Tippah County, Mississippi, a place noted for its healthfulness, orderly society and fine springs or freestone water. Corps of teachers competent, instruction thorough, discipline strict, accommodations ample; tuition \$25 to \$40 per month, payable in advance. The 11th Session will open SEPTEMBER 14th, 1886. For other information, address

W. H. M. DURHAM
or J. W. LEES
Blue Mountain, Miss.

TO OUR MERCHANT READERS

MESSRS. A. K. SEAGO & CO.
BROKER AND COMMISSION MERCHANTS.

TENDER their services for the

filling of their cash orders for

Sugar, Molasses,

Rice and Coffee.

Our prices are as low as the

Consignments of Country Pro-

duce will be sold for Cash, and

Prompt returns made.

A. K. SEAGO & CO.,

27 North Peters Street,

NEW ORLEANS, LA.

\$100 PRIZE.

The Board of the American Bible Publication Society offers a prize of \$100 for the best four-page tract on the general subject of "Giving to the cause of Christ."

The manuscripts must not contain more than 1,000 words, and must be in the Society's hands by May 1, 1886. If no tract submitted is deemed worthy of the prize, it will not be awarded. If, on the other hand, there shall be many tracts, besides one taking the prize, tracts deemed worthy of publication, they will be purchased and published.

All manuscripts should be addressed to

B. GRIFFITH, Secy.

Philadelphia, Pa.

1429 Chestnut St.

THE LOVE WAGON FOR \$50.00.

We are prepared to offer to the public a first-class wagon for the above price. We get all our timber, saw all our own lumber and do all our own work by steam power. We invite comparison.

A. J. LOVE,
DURANT, MISSISSIPPI.

A JERSEY FOR SALE!!

A Brother has given to the College a thorough-bred Jersey Bull, entitled to register. Those wishing to purchase address President W. S. Webb, Clinton, Miss. Here is a good chance for some farmer to improve his stock.

BOARDING.

When you go to New Orleans stop at 27 Carondelet St. Near several lines of street cars and a number of Protestant churches; in walking distance of Canal Street. DIRECTIONS Those coming on the E. C. R. R. take the Red car at the Depot, get off at Carondelet and a walk of 4 blocks will bring them to the house.

BLUE MOUNTAIN Female College.

REV. W. T. LOWREY, A. M.
President and Professor of Mental philosophy.
W. E. BERRY, A. M.
Professor of Greek and Latin.
MRS. MODENA LOWREY BERRY,
Lady Principal.

Eight other efficient and experienced teachers.
The Preparatory, Collegiate, Music and Art Departments, well organized and equipped. Course of Study, extensive; Instruction, thorough; Discipline, mild but strict; Buildings convenient; Accommodations, ample; Expenses, moderate; Location, noted for its healthfulness, orderly society, and a bold spring of freestone water.

OUR OBJECT.
To give the best advantages for the least expense; to put the school in the reach of the poor and make it worthy of the patronage of the rich. During the 12 Session 148 pupils were enrolled, 80 of whom were boarders.
The 13th Session opened

Sept. 14, 1885.

For catalogue or further information address

Lowrey & Berry,
Blue Mountain, Tippah Co. Miss.

A CARD.

I take this method of informing the public, that Dentistry, is the only business that demands and gives the greatest time and attention to the practice of the same in all its branches, as I have done for the past 16 years. As I do not leave the City, parties from a distance can always rely on finding me at my

DENTAL ROOMS,
over Stedman's store, Jackson, Miss.
Teeth extracted with Gas.
Prices moderate. Terms cash.

A. H. HILZEM - - DENTIST.

Central Female Institute.

Cinton, Hinds Co., Miss.

The Thirty-third Collegiate Year will begin Tuesday, Sept. 22, 1886.

Advantages.

Prestige of a long and successful career; Full Corps of accomplished Professors and teachers; Curriculum varied and elevated; Cabinets, Libraries and other means of illustration, unsurpassed; Location, accessible and noted for its healthfulness; a pleasant Home for boarders, where order, neatness and refinement are taught by precept and example; Expenses low.

For Catalogues, and other information, address

DR. WALTER HILLMAN

Robt. Kells, Pres't. Bd. of Trustees.

Geo. Whitfield, Sec'y.

It is the first school to put down board, tuition and books so low that

Students can attend with as little expense as to stay at home.

and our terms below, and be convinced. Boarding de-

partment is under the direct supervision of the Principal.

Book and Job Printing.

For the present we have our office in the large three story brick building, situated on Capitol Street, and known as the

CLARION BUILDING.

All job printing entrusted to us we will be able to have done with neatness and dispatch at the CLARION JOB OFFICE upon better terms than our friends will be able to secure and thus aid them and help ourselves. We can make it to the interest of our friends to have their work done through us.

ADDRESS.

BAPTIST RECORD,

JACKSON, MISS.

GOOD ADVICE: SEND YOUR BOYS AND GIRLS TO Mount Lebanon Baptist College

Founded in 1873.

The Location is Noted for Healthfulness and
SUPERIOR MORAL SURROUNDINGS!

Offers the Advantages of an Excellent Faculty of Accomplished Teachers;

An Extensive Curriculum, and Thorough Instruction; Of a

Rigid but Kind Discipline,

AND OF A PLEASANT, COMFORTABLE HOME
FOR BOARDERS

EXPENSE ARE VERY LOW.

For other Information or Catalogue Please Address

Rev. W. M. REESE,
PRESIDENT.

Mt. Lebanon,

La.

MISSISSIPPI NORMAL HIGH SCHOOL,

TROY, PONTOTOC COUNTY, MISSISSIPPI.

THIS Institution of Learning, instead of being built in a town, like most other Schools, was built in an old field by its Founder and present Principal, from his own private means. In the short space of three years, a town has been built up around it, composed of the best people the country affords. This School employs

Ten Well Trained Teachers.

All grades in their profession, and has at present, December 10th, 1885, TWO HUNDRED AND TWENTY-FIVE pupils, over ONE HUNDRED of whom are

BOARDERS.

Graduates of this School are assisted by the Principal to agreeable and

PAYING POSITIONS.

Twenty-five Teachers educated at this Institution, have recently received First Grade Certificates from their County Superintendents, after rigid examinations. Patronize

THE NORMAL,

By sending your Sons and Daughters here to be educated.

Others may claim it, but this is the

CHEAPEST SCHOOL IN THE SOUTH.

It is the first school to put down board, tuition and books so low that

Students can attend with as little expense as to stay at home.

and our terms below, and be convinced. Boarding de-

partment is under the direct supervision of the Principal.

Expenses per Month in Advance

BOARD, including washing and everything except toilet articles \$7

From \$2 to

BAPTIST RECORD.

J. B. GAMBRELL,
W. S. PENICK,
L. S. FOSTER,

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., MARCH 25, 1886.

EDITORIAL.

THAT CONFERENCE.

As the time for the State-Wide Ministers' Meeting draws near the committee publish a slightly revised programme, to incorporate the results of a few suggestions recently received.

This is done to remind the brethren of the meeting, and urge them to make an extra effort to come to this important gathering. Churches could not do a wiser thing than to send their pastors to the Conference, and brethren in the ministry will certainly gather fresh inspiration by attendance. The Clinton saints will receive you with open doors and open hearts. Send your names to Pastor Gray, and do not forget the time. All ministers, and laymen too, are earnestly invited to attend, whether special work has been assigned them or not.

NOTES AND COMMENTS.

Accept congratulations upon the increase in size and make up of the paper.—D. I. Purser, Birmingham, Ala.

The good work goes on and we know not when it will cease. Over fifty have confessed Christ, for which God is praised.—B. N. Hatch.

We have commenced a series of meetings here which are being wonderfully blessed. Several have joined by baptism, and we have just begun.—L. E. Hall.

I would have enclosed a compliment on the vastly improved appearance of the RECORD, but I both understand and appreciate your modesty.—R. E. M.

We regret to learn that the health of Eld. J. D. W. Duckworth is too feeble for him to engage actively in the work of the ministry. His heart is in every good work.

Beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. We desire to give the RECORD a great, broad, spread over the Christian land. I want all the churches to whom I am preaching to take the RECORD.—S. H. Thompson.

A good sister whom we've long known and loved for her beautiful faith writes: Doubtless God sent the fire that he might have a purer, holier, more powerful RECORD, and while you put it all in his hands and trust him you will be able soon to praise him, even for the fire.

A pastor writes: We had a deacon's meeting at my house last Thursday evening, for the purpose of organizing for better work for this year, and I feel hopeful that good will result from it, as we tried to ask the divine blessing upon us. When God's people's planning and praying are kept right along side by side, the work is apt to come up grandly. God bless that pastor and those deacons.

Every good citizen feels a sense of horror at the Carrollton massacre. Thirteen negroes shot down in a court of justice by an armed mob who came evidently for the purpose, is a sorry thing to fly over the wires from one end of the land to the other. It is a stain on our civilization, and there is only one way to wipe it off. The perpetrators must be found and punished,—punished as the law directs. It is no excuse that two of the negroes were bad. There can be no excuse for, and scarcely any palliation of such a butchery. And these 50 or 100 men can't all keep themselves hid. They can be found out. We wait for the officers to vindicate the honor of our State.

FIELD NOTES.

Our last notes left off at Okolona. From that stronghold of Baptist faith, we went to Blue Mountain to meet the pastors of Tippah Association. En route we stopped at

CORINTH.

The Saints here are still sore over loosing their pastor. It begins to look as if they would have to be starved into calling a successor to brother Piker.

After living on pies and things for a year, it does not suit the people to take plain fare, but they may have to come to it, and the sooner they make up their minds the better.

MIDDLETON.

We were detained several hours. The only place to stop was at a house used as a hotel with a saloon in one corner, what a place! No lady present, a bed without sheets, no water in the room, miserable cooking but all these were the best parts of an establishment reeking with tobacco smoke, whisky fumes, vulgar jests and profanity while the floors and walls were painted with amber. And in the midst of these infamies there were boys and young men, God have mercy on them. Whoever first called a saloon a "hell hole" had a talent for discovering similitudes. Reaching

RIPLEY.

on the narrow gauge train Tuesday, we were extravagantly dined at the Hines house, and only 35 cents to pay. If this good lady feeds many preachers from Middleton as she did this scribe and at the same rate, we fear she will have to put her house into the hands of a receiver.

Frst. W. T. Lowry took us out behind his Kentucky blooded mare. He was in the land where Dr. Broadus says "there is a great deal of education—of horses, long enough to catch the fever. But we were pleased to note that he did not talk horse." A fine horse is excellent, but when a man begins to think more of a horse than of people, as the manner of some is, he should remember that he is not a horse, maybe it is a pity that he is not.

The Blue Mountain people go up on the plea of squeezing the lemon dry. Preaching had been appointed for Tuesday night, and what a congregation. The large and pretty house was filled, and the people heard the word gladly, while the preacher discoursed.

Wednesday morning we preached to the girls a sermon from a text not in the Bible. We tried to tell them of that terrible disease afflicting the land—the farming interest, the pillars, the class rooms, the house-keeping, just tolerable. Very few diseases are more prevalent and few, if any, more destructive of all that is nearly good.

Following this was a conference with the pastors, Berry, Lowry, Buchanan, Shackelford, Lee and the universal Bishop Finley, who has done as all unite in saying a fine work in the Tippah Association as missionary colporteur.

He is still pressing the war, and God gives the victories. The conference was encouraging. All of these good men are as true as steel. There have under the leadership of the departed chief, Eld. M. P. Lowry, put their little piney woods association in the front rank of working Associations in Mississippi. They intend to see to it that every church is reached and given a chance to contribute. To this Col. Ball would say: Selah.

After the conference, in company with Prest. Lowry we went over to see the grave of his father. He rests beside his son-in-law, the gifted Sanford. His school girls have erected a beautiful monument at the head of his grave inscribed to the memory of Gen. M. P. Lowry, founder and first president of Blue Mountain College. The marble is white and pure, the shaft graceful, but the love which prompted these girls to do this thing, far more graceful and pure than the work of the artist could express in marble. Noble man, beautiful sweet girls.

One experiences sometimes peculiar emotions while standing by the grave of a loved, an honored friend. A flood of memories crowded on our minds, too many to record and some too sacred for human eyes. His work was done, the life long wish of his heart, "I want my children to be useful" is being fulfilled, and he rests not beneath the sod, but his noble self rests in the bosom of God.

In the evening we were booked for an address to the boys in the Academy, of which brethren Durham and Lee are the teachers. A fine looking set of boys they are, and under the finest discipline. These brethren are preparing boys for College or practical life. We know of no better place in Mississippi, to send a boy for his preparatory education. No one who knows Prof. Durham needs to be told that order, thoroughness, kindness and a christian concern for the boys and young men reign everywhere. Bro. Lee, a recent graduate of Mississippi College is bringing up his side.

We talked to the boys on the Americanism coming out at the little end of the horn. We hope better things are in store for them. A general address on education at night to a large audience and then imp and dry as pressed lemon we rested.

Since we last visited Blue Mountain things have greatly improved. The Female College has grown in numbers and resources, but most in the style of work. The future of the school is secured. Such consecration to the high purposes of education, such order, such piety, such hard work will have its reward. The male school has changed from the hands of Capt. Winston to those of brethren Durham and Lee. We are satisfied with it. And the best of all is both schools are right in line with all our missionary work.

LOUISIANA NOTES.

KEACHI.

By appointment we came to Keachi on the 12th inst., to hold a meeting of days. The congregation met at 11 a. m. and we had a delightful service of prayer. At night there was a good congregation and the meeting began in earnest. Seven came forward for prayer. Many had been praying for a blessing and it came at once. Every day the meetings have increased in interest and at each service, morning and evening, sinners have come acknowledging their sins and confessing Christ as their Savior, as many as thirty or forty at a time would rise and come forward for prayer.

Strong men and little children have bowed to the truth and have given themselves to the service of the Master. Large congregations assemble in the morning and the house is packed at night. At times the power of the Spirit is so manifest that the scene rises to the sublime, every heart is touched, and none seems able to resist. All denominations unite heartily, and work earnestly for the salvation of souls. Keachi is blessed.

Large numbers of young men from the College attended nightly, and many of them have found Christ. The young ladies of the College do not attend. Why?

It is a pleasure to labor with the saints at Keachi. They are so kind and appreciative, and evince the deepest piety. Ben Cassidy and Liverman, ministers of the Methodist Conference are present nearly every service, and aid no little by their earnest efforts and prayers.

Brother Tomkies who is greatly beloved by this church and community, is present and renders valuable assistance visiting from house to house, and every body seems glad to see him. Several say to us, "you do not know how much Brother Tomkies is loved by the people of Keachi."

We are greatly surprised to see among the the signers to certain resolutions published in the RECORD last week, the name of deacon F. M. Fortson. He is present nearly

side. He comes forward with the rest of the members of the church and gives us his hand saying he has greatly enjoyed the meeting and has been benefited by it. We have frequent conversations with him and he never alludes to any trouble between himself and the church. His own son Marion, a noble boy of fifteen, has professed conversion and united with the church during the meeting, and his father was present.

And we were surprised to see his name there for another reason. The preamble to the resolution says, "we especially regard their actions (the actions of the church) on the 27th of November 1885, as unbaptistic, and unwarranted by the word of God." This surprises us because the actions of the church alluded to were passed without a dissenting voice and were approved by the unanimous vote of a council representing fourteen Baptist churches.

Ad in looking at the certified copy of the proceedings of that council we find the following statement:

"We command their agent to the liberality of the Baptists of Louisiana. W. S. P.

Board of Trustees, consisting of many of the most distinguished men and most useful citizens of the State are Judges Harris, John Brown, J. A. Ramsay, W. H. Jack and S. D. Read, Drs. T. J. Allen and W. X. McLesley, O. L. Durham, L. E. Walker, J. M. Bowles, E. J. Harwell, R. T. Walton, Rev. C. W. Tomkies, James Williams, Green Jackson.

They are determined to spare no efforts to make it worthy of the patronage of our citizens generally. They are already in correspondence with some of the ablest teachers of the South with a view to procuring the very best faculty that can be obtained, by the opening of the next session.

We commend their agent to the liberality of the Baptists of Louisiana. W. S. P.

MISSIONS.

MEETING OF CONVENTION BOARD.

We have assumed the responsibility of changing the next regular meeting of the Board from Tuesday 12th, to Tuesday 6th of April, the beginning of the Preacher's Conference, and to ask that the Board meet in Clinton instead of Jackson. We think the change necessary, because it will be impossible to have a full attendance at two separate meetings so close together, and the Convention cannot make another change.

H. F. SPROLE,
W. T. RATLIFF,
B. W. GRIFFITH,
ROBERT KELLS.

A SPECIAL APPEAL TO THE LADIES MISSIONARY SOCIETIES.

Dear Sisters: Many of you know that our beloved sister, Mrs. M. J. Nelson of New Orleans, is now laboring under the auspices of the Home Mission Board, and that our State Mission Board assumes her support.

It has always been my firm conviction that you, the Christian women of Mississippi ought to support Mrs. Nelson and I am glad of this opportunity to bring the matter definitely before you. Dr. Tichenor, Secretary of the Home Board, has communicated with the Central Committee, begging that we urge upon you this blessed work, the maintenance of one whose praise is in all the churches, and whose ministry of love among the children of New Orleans, commends itself to all our hearts.

To the secretaries, I would say, confer with the members of your societies, as soon as possible, ascertain whether or not they are willing that their contributions to the Home Board be appropriated to Mrs. Nelson's support, and state the decision in your report to Mrs. Quinche, for this quarter. I feel sure that the sisters will be glad to give this definite proof of their interest in Mrs. Nelson's work, and I trust the quarterly contributions may be more than sufficient for her support.

Mrs. Quinche will receive the contributions and forward them to Dr. Tichenor, but if some other channel is preferred, do not fail to send her a report of all funds contributed.

With Christian Love,
Mrs. J. L. JOHNSON,
President of Central Committee.

The first Sunday in March was a good day at Pleasant Grove, Chickasaw county. We took a collection for missions under the apportionment plan, resulting in \$23.50. Fellowship church has paid \$6.50 for Missions and proposes to make it \$10 by the end of the year.—A. B. Hicks.

Dear Sister Gambrell: Ever since you told me that "our last quarter's report was burned, but it was very meagre, and that you felt discouraged," I have wanted to say a word to the good sisters of the State, and as this month closes the quarter, it seems an appropriate time.

I somehow do not feel discouraged, from the simple fact that I believe the sisters are interested in the work, and are still at work, and I write simply to urge upon them the importance of making a full report of their work. "But," says some

good sister, "I am really ashamed of the little we have done."

That is one good reason why we should report our work. It will stimulate us to greater effort. Now let every society, no matter how small, or how little you have done, gladden sister Quinche's heart by sending in a report for the last quarter which closes with this month.

If you have neglected to report for some time, bring up the arrears and let us all know what you have been doing.

When the report is published, and on comparing your work with other societies, you have reason to feel ashamed; bestir yourselves for the next quarter and send in a better report at its close.

Few of us, I think, are able to say we have come up to the Master's requirement—which, while very comforting, is also very searching—"She hath done what she could."

M. J. W.

Clinton, March 19.

The churches which have not taken collection for Home and Foreign Missions since the last meeting of the Southern Baptist Convention, should give heed to that part of the work now. If you have taken these collections, do not wait, but use the time for other collections. Every church should be represented in the reports of the Board at Montgomery. We must push these collections now. The last three months of our conventional year will be given exclusively to our State work.

We were with the Natchez folks Sunday. The church is prospering and very happy. If the State Board had done no other work for a year past but support this mission, it would have justified its existence. Here is a church house worth \$10,000 saved to the denomination, and a church ready to grow up into strength and usefulness. Pastor Leavell gives timely notice that the Convention is to go to Natchez next time. They want it, will take care of it, and as West Mississippi has not had it in so long time, we move that Natchez be the place. Let's go down and see this child of the Convention.

At the recent Burma Baptist Convention, three different languages had to be used in transacting the business of the meeting. "Many are the tongues of mortals, the immortals have but one." —*Editorial Mission Journal*.

"On to the Interior," is the watchword of our missionaries in China. Brethren shall we not help them on with our prayers and contributions?

Little Bahala church sends money for missions through her pastor. They are praying for the work, praying and giving ought to go together in the Lord's work.

"I will not give one cent for Foreign Missions," said a Baptist. "Well brother, we want you to do the heavy lifting on the Home Mission corner."

That true soldier, Elder W. W. Finley of Runnels, Texas, writes: "I am serving the church here. Preach twice a week and have an evergreen Sunday School." He adds: "I have a home-like feeling for Mississippi." Suppose you come home brother?

We recently had the pleasure of a brief visit from Brother Earle, of Kentucky, an uncle of the wife of Brother J. N. Hall, of the *Baptist Gleaner*. He was on a flying visit to his sister, Mrs. Brougher, of Jackson, a prominent member of the W. C. T. U. He is a staunch, well-informed Baptist, and about the only unbaptistic thing we know of him is that he dubbed the Juniper whom he knew in connection with the *Western Recorder*, as "General." The tiler rather stunned us.

The undeniable effects of Christianity on national, domestic, and individual progress, wrought through the organizations, ministries and missions of the Christian church, in knowledge, virtue, order, freedom and mercy, testify not only that the God of truth revealed it, but that the God of history is with it and within it.—*Bishop Huntingdon*.

A FEW WORDS TO TEMPERANCE PEOPLE.

The Temperance struggle in Mississippi is entering on a new and we hope successful stage. The "Local Option Bill" will, to a great extent, change the methods of warfare. There is need just now of great wisdom and energy.

One danger which threatens the movement now in many places is a spirit of disappointment and discouragement growing out of the repeal of local restrictive legislation which was secured at the cost of much labor and money. Such a feeling is unnatural. Indeed if some feel a pretty strong disgust it would not be strange. But our business is with the future, and to the future our united efforts should be directed. A canvass of the question in "dry" counties will not be barren of good results provided it is done with spirit on our side.

During the sitting of the Legislature it was often said that Temperance people are not united among themselves. That was partly true and partly not true. There are Temperance men all the way down from the third party man to the young chick who favors a mild form of moral suasion. But the advance man need not shoot back at the rear ranks. There is nothing to prevent a solid movement under the present law for the suppression of the traffic in the several counties. As one who could not favor any law that threw away past labors and victories, we can very heartily unite with those of a different opinion in making the most of the present situation. And this we say the more freely, because the present law has some very strong features, notably that one regulating the granting of licenses in counties which vote "wet." Many little towns will go "dry" for lack of 25 land owners to sign for whisky. Prohibitionists have abundant reasons to be satisfied with this feature of the law.

Our faith is strong that with a united effort we clear out two-thirds of the counties in the next two years.

PETTY ANNOYANCES IN MEXICO.

Miss Claude White writes to the *Christian Index* of annoyances to which our missionaries are subjected in Mexico. Miss M. C. Tupper, daughter of Dr. H. A. Tupper, is a teacher in the Madeiro Institute, Saltillo, Mexico. She says that it is impossible for her to get a good piano for use in the school. The Catholics have all the good pianos. Miss Tupper says: "There are excellent pianos in Saltillo, but it was a long time before we could even rent one, and then we could only secure a very inferior one—all because we are Protestants." Miss White's plan is to have the friends of the Baptist school work in Mexico to contribute funds and buy a good piano and send it to Miss Tupper by Express. The Express charges of \$25 or \$30 will be paid by the school.

It is painful to be subjected to these petty annoyances. If any one wishes to aid in this enterprise they may forward contributions to Miss Claude White, Rockville, Md.

APPOINTMENT.

Brother L. Ball will pass through the Zion Association, preaching at the following times and places:

Shiloh Saturday night, March 27.

Lodi, Sunday night.

Walhall, Monday, 19th, at night.

Be'ontain, Tuesday, 30th, at night.

Cakaretta, Wednesday, 31st, morning and night.

Pleasant Grove, (Grenada co.) Thursday, April 1st. Morning and night.

Syborga, Friday, 2nd, morning and night.

State Springs, Saturday and Sunday, April 3 and 4.

Spring Hill, Monday, 5th, morning and night.

Cross Roads, Tuesday, 6, morning and night.

Pleasant Grove, (Chickasaw co.) Wednesday, 7, morning and night.

Midway, Tuesday, 8th, morning and night.

Let the brethren and sisters and everybody else attend and give Bro. Ball a hearing; he will interest you. The great cause of Missions which he represents should engage our efforts. The Mission Board we have learned, is in great need of immediate help. Help! dear people

help!! Our Missionaries are in the field laboring, we have promised to sustain them, and they rightfully look to us. Let us not disappoint them and as we pay them their wages let us pray to the Master to give them success.

J. P. THOMPSON.

WEST POINT.

To-day I baptized four converts, the fruits, in part, of Dr. Hoyt's [Presbyterian] meeting. There are at least four more to follow. One of those baptized to-day was Mr. Quinn, the father-in-law of Elder J. T. Christian, of Chattanooga, Tenn. He is 66 years old to-day.

M. V. NOFFINGER.

ATTENTION.

Delegates to the Southern Baptist Convention should send their names to

Wm. A. DAVIS,

Montgomery, Ala.

He is Secretary of the Committee on Hospitality.

STATE-WIDE MINISTER'S CONFERENCE.

Acting on the suggestion of several brethren we have arranged the following revised programme for this conference suggested by Brother Melvin and approved by many brethren.

Baptist and higher education, C. E. W. Dobbs, J. H. Edwards.

Doctrinal teaching in the pulpit and through the press, R. E. Melvin, W. H. Tucker.

Pioneer missionary work and lessons to be drawn from it, N. L. Clark, H. Pittman.

Influence of Baptist Schools for young Ladies on our denominational life, L. S. Piker, W. T. Lowrey.

The importance of Mississippi College to all our Denominational Enterprises, its necessities and how to meet them, J. W. Bezzman, Z. T. Leavell.

The Organization, Universal and Harmonious Co-operation of the Baptist forces in Mississippi, J. B. Gambrell, S. Landrum.

More Preachers and Better Preachers, A. P. Pugh, H. F. Spokes.

Necessity, Obligation, and Present Opportunities for Preaching the Gospel to the Heathen, Geo. Whitfield, L. E. Hall, Jean Vane.

Sunday-school Work Among the Baptists of Mississippi, M. V. Noffsinger, W. A. Mason.

Necessity for, and best means of promoting a genuine revival of Religion among Preachers and People, E. B. Miller, R. N. Hall.

We have asked brethren to make special preparation and begin the discussion of the subjects with which their names are written, not to exclude anyone, but to be sure of some one. Every brother is requested to come prepared to give his best thoughts on all the subjects.

Upon invitation of the Clinton Church, the Meeting will be held April 6-8 in that town.

L. S. FOSTER,
J. T. BUCK,
H. F. SPOLES.

GENERAL MEETING OF THE BAPTISTS AT ROBELINE, APRIL 20, 1886.

PROGRAMME.

1. Introductory Sermon—Rev. S. Landrum, D. D.

2. Destination in Louisiana and How to Supply it—Hon. W. H. Jack and Rev. C. W. Tomkies.

3. How to Develop the Mission Spirit in the Churches—Rev. A. P. Scofield and Rev. B. F. Browne.

4. How to Make the Pulpit More Effective—Hon. Beling Williams and Silas Ponder, Esq.

5. Co-operation Among the Baptists of Louisiana—Dr. F. Courtney and Rev. J. S. Payne.

6. An Open Bible: the Hope of the World—Hon. S. D. Read and Rev. G. W. Hartfield.

7. Relation of Education to Christianity—Isaac Carter, Esq., and Hon. W. C. Harris.

8. Our French Mission—Rev. A. Stagg and Rev. Jno. F. Shaw.

9. Convert Culture—Rev. W. S. Penick and Rev. B. W. Blakewood, LL. D.

10. Present and Future of Keachi College—O. L. Durham, Esq., and J. C. Pugh, Esq.

11. A. Baptist Paper in Louisiana—Rev. J. A. Walker and Rev. M. O. Strubling.

12. Early Training of Children—Rev. M. E. Shaddock and Hon. E. Henderson.

13. Woman's Work in the Churches—Essay—Mrs. Beling Williams.

The first named on each subject to write an essay, and the second to open the discussion.

NOTICE.

The Sunday-school Institute of the 2nd District of the Strong River Association, will hold its next meeting with the Concord Baptist Church, beginning Saturday before the fifth Sunday in May.

PROGRAMME.

The objects and aims of the Institute, Elder J. A. Scarborough.

2. The Savior's second coming, and what effect should this truth have upon the lives of his followers.—Elder J. E. Thigpen.

3. What is essential to valid baptism.—Elder J. J. Walker.

4. A greater familiarity with the Bible as an adjunct to effective services.—Elder A. A. Lomax.

5. The importance of a colportage work.—Elder S. M. Williams.

6. The "Faith" spoken of by the Apostle Jude, what is that faith, and when was it delivered.—Elder R. Drummonds.

7. Observance of the Sabbath.—Editor J. C. Buckley.

8. The conversion of children the prime object of Sunday-schools.—J. E. Thomas.

9. What does it take to constitute a Scriptural church.—Elder H. K. Farmer.

Brethren, be on the ground promptly at 9 o'clock, in order to have a preacher's meeting before opening of the Institute. Everybody who has a love of God at heart please come!

Brother Farmer and his good wife will receive us with gladness.

R. WALKER,
President

J. H. LANE,
Secretary.

LOCAL NEWS.

Prof. J. M. Sharp was in the city last week.

Lieut. T. C. Lowrey was in Jackson Friday.

Miss Nanie Campbell is sitting Greenville.

New Shades! New Wall Paper at Eyma Co.

Rev. J. J. W. Mathis dined in our office while in the city Monday.

Rev. A. Taylor was in the city Monday, and paid us a pleasant visit.

Rev. Walter Hillman, General Female Institute, was in the City Monday.

There are 20 buildings under contract, to be speedily erected in West Jackson.

The Normal College at Buena Vista Miss., will have its new Catalogue ready for distribution in a few days.

The Capital Light Guard will have a full Dress Parade on Friday night, the 26th inst.

Hon. P. H. Lowrey, a prominent lawyer of Senatobia, Miss., passed through the city en route for that place.

Miss Maggie Webb, the accomplished daughter of our friend of Mississippi College passed through the city en route for her home in Clinton.

We wish to call special attention to the advertisement of Mr. W. A. Whitling, which appears in another column. He can suit you in price and quality of goods, unless you belong to the class that can't be suited by anybody.

Brother S. Drummonds, of Westville, visited the city this week. He did not forget the Record and his church, Mt. Zion, did not forget the Convention Board.

If you are suffering from a sense of extreme weariness, try one bottle of Ayer's Sarsaparilla. It will cost you but one dollar, and do you incalculable good. It will do away with that tired feeling, and give you new life and energy.

If one can be suited in Ice Cream, they will pronounce that for sale at the Ladies Exchange excellent. We protest to be a judge, and we've tried it and find no fault in it.

Have you a cough? Sleepless nights no longer trouble you. The use of Ayer's Cherry Pectoral, before retiring, will soothe the cough, allay the inflammation, and allow needed repose. It will, more over, heal the pulmonary organs, and give you health.

We call attention to the card of Mr. Wm. J. Brown, Sr., in today's paper. He has made a specialty of the oil business and never sells any except such as will stand the severest test. He has sold a million gallons of oil and no explosion has ever occurred with his oil. If you want a clear, bright, safe, light, call on him.

Buena Vista Normal College has lately become an individual enterprise. The present faculty have bought the College Buildings and Grounds, and within eight weeks will have another large boarding-house ready to be occupied by girls only. Prof. Dickey and wife will have charge of it.

A good brother and his wife looked in on our sanctum this week, but he straitly charged us not to put his name in the paper and we will not do it; though we cannot see why he is ashamed of coming to the Record office, we are not a bit ashamed and we greatly enjoyed the call.

THE BEST

Boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington st., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of serofluous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Leavenworth, Iowa, writes: "For years I was troubled with serofluous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dispensis, for the past three years. Six months ago I began to use

AYER'S
Sarsaparilla

It has effected an entire cure, and I am now as well as ever."

Sold by all Druggists.

Price \$1; Six Bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

SAFE LIGHT

—USE—

Brown's Non-Explosive Petrol

AND

Brown's Family Oil.

TO BE HAD AT

BROWN'S OIL DEPOT,

Jackson, Miss.

I have been studying and experimenting with oils for Seventeen years, and will not sell an oil that I do not consider safe as oil can be made.

FINEST ASSORTMENT OF Lamps, Chandeliers, AND LAMP FIXTURES.

In the State, constantly on hand.

FAMILY GROCERIES OF ALL KINDS.

Old Lamps and chandeliers rebronzed and repaired.

I buy everything for SPOT CASH and will sell at the lowest figures

<p

BAPTIST RECORD.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

POETRY.

FORGOTTEN THINGS.

BY OLIVIA A. DANA.

A score of little burdens—
On strength and spirits weigh.
A score of dark forebodings—
On hope and courage prey.
And many ears are drawing—
With tension like to pain;
Oppressed, and weak, and weary,
Are heart, and hand, and brain.
And yet the dark forebodings—
That haunt and torture so;
And 'tis the daily-burdens
Are sorcer for I know,
Because I had forgotten—
Some precious changeless things,
Forgotten all the comfort—
Remembrance of them brings.

One is that name, "our Father,"
And all the love it holds;
How it our want and weakness,
Our cares and fears enfold;
I am a child before him;
I need not bearalone;
Life's burdens or its struggles—
My hand may clasp his own.
Not all the years can fathom,
That gracious name of his,
Nor need the passing sorrow
The comfort of it miss;
Nor other word so closely
Guards all our weakness round;
Nor with a care so tender
Doth all our life surround.
Another thing forgotten—
Lies very close to this:
Learning the one, the other—
The heart can scarcely miss
How that, from out the cycles
Of his eternity,
One day, and then another—
He gives my life to me.
Because the things I long for
Seem thwarted and delayed,
I need not, therefore, wonder,
Be anxious or dismayed,
I know good things come slowly,
I know the years are long,
The giving of all guardians—
Doth to our God belong.
The love to-day assuring
All anxious doubts and fears,
"Our Father," changeless, tender,
Rules the eternal years,
And he whose perfect purpose
Only the ages see;
Orders, and shapes, and gladdens—
My days and ways for me.

EDITORIAL.

THE HELPFULNESS OF AFFLICTIONS.

To eyes that have never been enlightened by the influence of the Holy Spirit afflictions seem the very reverse of help; hence, to all such (if any such chance to read these lines) the expression helpfulness of afflictions will sound paradoxical. But it will take only a little thoughtful looking back over the lives of those we have known to be useful and helpful in their day and generation, to prove that the very afflictions which hung as clouds in their skies contributed to the clear shining of the Son of Righteousness in their lives.

A Christian woman whose way had seemed hedged about with philosophy could not controvert, "We may then comfort one another, ready to ask of her as was ever asked of the man of Uz, 'What Job with the knowledge that our afflictions help us in removing every thing that can hide from us the Master's face and help others in that they see in us the reflection of the Master's lineaments. And in confirming our lives to his life of holiness we do glorify him in our bodies and spirits which are His."

SELECTED.

MARGIE'S FRUITS.

BY KATE SUMNER GATES.

"Can you say your verse, Margie?" asked mama one bright Sunday morning.

"I guess—so," replied Margie, rather hesitatingly, as she turned from the window where she had been watching the frolics of her pet kitten. "It is something about

opened to her and without fear of fruits; I believe, I don't know what offending, without envy or pride, it means, though the inmates listened to and layed away. I will explain it to you when first the gentle woman who held her own griefs in abeyance to see what you can say it," said mama.

Five or ten minutes later, Margie presented herself before her mother with a puzzled expression on her face.

"Herein is my father glorified that ye bear much fruit, so shall ye be my disciples." That is the verse, mama, but I do not understand it. Does it mean real fruit like apples and pears and grapes? And how could everybody have lots of those?"

"No, dear," replied mama smilingly. "It means a different kind of fruit from that. You know, Maggie, that of ourselves we are very selfish, impatient, fretful and oftentimes disobedient, and when we are, we grieve our Heavenly Father, for he wants us to be Christlike in all that we say and think and do. He has promised to help us overcome these wicked selves of ours, so as to grow to be like him. It is not easy or natural for us to do that of ourselves, but Christ's spirit in our hearts changes us."

"If you will look in your Bible, you will find that Paul wrote to the Galatians that the fruits of the Spirit—Christ's spirit, you know—are love—that means not only love to God, and papa and mama, but a loving, helpful spirit for all. Then joy. God does not want his children to be fretful and unhappy; and we have every reason to be joyful, for we know that he loves us and cares for us. Peaceful and long suffering—when we remember how patient and long-suffering God is with us, don't you think it ought to make us forgiving and patient? Then Paul says we must have faith and be faithful—trustworthy about everything; meek and gentle, for getting ourselves, ready and anxious to serve and please others. Suppose Margie, you take your Bible and learn the names of these fruit of the Spirit, for God wants you to bear them in your life."

"Is that being a Christian, mama?" asked Margie.

"Yes, dear." "But I thought being a Christian meant going to church, giving money to poor folks, and such things."

"God's children do these things, but being a Christian is trying to be like Christ every day, and every hour of the day. Won't my little girl try?"

"I would like to," replied Margie, gravely and earnestly.

"You must not forget to ask God to help you," said mama, kissing her tenderly. "And now we must get ready for church."

"I thought being a Christian was something hard, but I don't believe it is," thought Margie as she went up-stairs.

Margie called mama the next morning. "I want you a few minutes."

"What for?" asked Margie, as she came reluctantly in from the piazza where she had been playing with Nellie Ames.

"You have not put your room to rights, nor dusted the sitting-room yet, and you know that our rule is work first and then play."

Mama spoke pleasantly, but firmly, and Margie knew that she must obey, so she went to her duties. When she came back with it, mama had gone down stairs.

Now Margie knew perfectly well just how mama wanted it done, but she was in a hurry to get back to Nellie, so she flew around as fast as possible not stopping to shake the table spread, nor move the books on the shelf. Generally it took her ten or fifteen minutes, but this morning she was through in less than five. Then she hesitated a minute or two. She knew very well that mama wanted her to make her bed and put her room in order, but she did not want to stop a bit.

"I don't think it is polite to leave Nellie so long," she said to herself, but she knew very well that that was no excuse at all.

"I'll just go out and see her a few minutes, then I will go up-stairs. Mama won't care for that."

But alas! for Margie. Once out

with Nellie, she forgot to go back and finish her work.

"Want to go up to Kent's woods chestnutting?" said Tom, appearing in the dining-room door just after dinner.

"Oh, I guess I do," replied Margie, clapping her hands delightedly. "It will be just splendid."

"All right be ready in five minutes or less."

"I am afraid, Margie, that you cannot go," said mama very gravely. "You have not done your work yet."

"And then Margie remembered if she had only done it when mama told her."

"Couldn't you wait, Tom? I would hurry over so fast."

"Don't see how I can, little girl, for I've only just got time enough for work to be done."

"Margie went upstairs with eyes overflowing with tears. "Oh, dear! If she had only done as mama told her. How could she have forgotten so! It was just as nice and pleasant as it could be, what a fine ride she would have had!" She always had nice times when Tom took her.

She had been chestnutting this year older and Tom was going back to college next week; perhaps there would not be another chance.

Margie sat down afresh at the thought and she shook the pillows savagely as though they were to blame for her disappointment.

"She would make the bed just as horribly as she knew how, and she would not dust at all, nor put the dressing-table in order, she was half a mind not to do a single thing, she felt so vexed and disappointed."

Of course she knew that it was her own fault entirely, this was not the first time she had had to stay at home on account of neglecting her work.

The more she thought of it, the more of sorts she grew; it was so wrong to think that she alone

was to blame for her disappointment.

"Alfred! And only yesterday had meant to be such a good girl, bear so much fruit!"

For, after all, it was not so easy as she had thought.

And somehow as she sat thinking

of talk with mama and her good resolutions, she began to be ashamed of the way she had fixed her room.

"I don't really see as there was any fruit that would mean fixing my room nice, but I sort of feel as if I ought," she said to herself, as she looked around about her—Zion's Herald.

YOUNG HOPEFULS.

PLAYTHINGS IN JAPAN.

Japan has been called the "Paradise of Babies," for not only do the children have a great many toys, but many persons get their living by amusing them. Men go about the streets and blow soap bubbles for them with pipes that have no bowls as ours have.

These young Japs have tops, pop-guns, blow-guns, magic lanterns, kaleidoscopes, wax figures, terra cotta animals, dragons and flying fish, masks, puzzles and games; butterflies and beetles that flutter about; turtles that move their legs and pop out their heads; birds that fly about and peck the figures and whistle; paste board targets that, when hit, burst open and let out a winged figure and—most wonderful of all, perhaps—little balls looking like elder pith, which thrown into warm water slowly expand into the shape of a boat or a fisherman, a tree a flower, crab, or birds.

The girls of Japan have dolls, furniture and dishes, and of course dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls that are dressed to represent nobles, ladies, mistrels, mythological and historic personages. Dolls are handed down for generations and in some families there are hundreds of them. They never seem to get broken or worn out, as yours do, and in fact, they can hardly be beaten.

Dear playmates that yours are kept as a sort of show; still no answer to their prayers

and though the little owners play with them, they do not dress and undress them and take them to bed, as you do. A good deal of the time they are rolled up in a silk paper and packed away in a trunk. On the great festival day of the Japanese girls—the Feast of Dolls—there is a great show of dolls and toys, and it is the event of the year for the little black-eyed maidens. The

reached them, no news of the prodigal returning.

The fond mother became prematurely old, her health declined and she lay down upon her bed to die. She failed rapidly. The last day came and just before the soul took its flight she breathed an earnest prayer for the wanderer, and so fell asleep.

We now look upon another scene, In a drinking house in a distant land are three young men. One, a few years the senior, is the leader of the two; they have just planned a sinful frolic, a little outside the city.

It is night and they are just starting on their evil errand. After leaving the city, a storm came on and they sought shelter on the gallery of a small house near by.

While standing close to the wall for shelter they heard inside the voice of a woman in an earnest pleading tone. Listening attentively they found that it was a mother praying for a wandering, sinning boy. A deep sigh or sob broke from the breast of Alfred, for it was he, the leader of the two, for thus strangely had come the answer to his mother's prayers.

Turning to his companions he said: "Boys, I can go no farther as I have done. Like that saint in there, my mother has prayed for me. I have been unworthy to live, and tried to make you as bad as myself, but from henceforth, God helping me, I will seek his pardon and strive to live a different life."

He stopped speaking and was surprised to find his companions sobbing, for they had been arrested by the power of the Holy Spirit, through that mother's prayers.

Thus had God made the storm to be his messenger to call these three wanderers to seek his face.

They concluded that they would seek admission to this praying mother's presence and confer with her.

Knocking at the door they respectfully asked shelter until the storm subsided. Being admitted and seated around the fire, Alfred proceeded to tell her of his mother, how she had prayed for him; of his sinful life; of seeking shelter at her house during the storm; of hearing her praying for her wandering boy, how God had made that prayer the medium through which an answer to his mother's prayers should come; how himself and two companions in sin were convinced of the danger and sinfulness of their life; of their resolve to seek pardon from on high and henceforth consecrate their lives to the service of him who had snatched them as brands from the burning fire.

The Christian mother listened with a full heart, thanking God who had made her the instrument of so much good. It encouraged her and strengthened her faith in God that he would hear and answer her prayers for her own loved boy.

Now we will notice another scene, but it is one we cannot describe, so can only refer to it, for the place is in a better land.

A chorale of Angels singing a song of joy in Heaven. A redeemed spirit joins and hears the song. The theme is a sinner repenting. The repenting one is her boy, her Alfred, her prayers are answered, her joy is full. "For there is joy in the presence of the angels of God over one sinner that repented."

One word to mothers who are anxious for the boys who have left your control, for whom you plead daily at a throne of grace, think not that your prayers are unnoticed. Oh, no! they are preserved as sweet odors in the Golden Vials; and an answer will be given in "time or eternity," for he is faithful who has promised, therefore continue to pray for those wayward boys and God will give you a greater blessing than you expect.

Now we will return to that letter. It was from Alfred to his sister, the first she had received for years. She knew the writing but was almost afraid to read. It commenced, "MY VERY DEAR SISTER." This gave her courage, and she read it. He told her how wicked he had been, how far from God he had wan-

dered, and then of the wonderful way God had taken to stop him and bring him back to himself, of finding forgiveness through the precious Savior, and closed by asking her forgiveness, and permission to return once more to his home.

After reading she knelt in thankfulness and praise to the promise-keeping God, who had so answered their prayers, then taking up the tear bedewed sheet she put it away as a thing most precious, and yet it was, ONLY A LETTER.

TEMPERANCE

All words which fall from those belonging to the legal profession are not by many means wise. Recently a gentleman said in our hearing: "Now, if we take away the revenue which the sale of whisky brings to this government, of course we must raise taxes on real estate or on something to fill up the vacuum in our treasury."

It would seem about as reasonable to talk of a stream filling a reservoir when four larger streams were emptying it, as to talk about the sale of whisky filling our treasury when it takes about four times as much as the whiskey traffic pays into our treasury to punish the crimes which whiskey causes men to commit, and about as much more to pay an army of police to protect the society against the effects of whisky-drinking.

Did it ever occur to the minds of the legal advocates of illegal whisky, that with the source of crime dried up, there would be fewer officers of the law needed, and hence less money needed to pay them? As a matter of course, with the saloons closed, the police force lightened the cases of drunkenness wanting; some men who can wear brass buttons and draw pay to quell the rackets whisky raises; and some lawyers who can get only such cases, might have to hunt other occupations, but society could stand such a calamity, far better than the whisky traffic and its attendant evils.

Here is testimony of men who ought to know as to the proportion of crime brought about by intoxicating liquors. Heavy taxes may be hard to bear, but whisky furnishes the great leak in our treasury, and in our material prosperity, as a matter of bad financing, alone, the liquor business is a bad business.

I am within the truth when I state that in four cases out of five, when an offense has been committed intoxicating drink has been the cause.—Late Inspector of English Prisons.

There can be no doubt that all the proximate sources of crime—the use of intoxicating liquors is the most prolific and the most deadly. Of other causes in may be said that they slay their thousands; of this it may be acknowledged that it slays tens of thousands.—Twenty-first Annual Report of the Executive Committee of the Prison Association of New York.

It is, in short, intoxication that fills our gaols. It is intoxication that fills our lunatic asylums. It is intoxication that fills our workhouses with poor. Were it not for this cause, pauperism would be nearly extinguished in England.—Charles Burton.

The proportion of crime traceable to this great vice [intemperance] must be set down, as heretofore, at not less than four-fifths. —Mass. State Board of Charities, 1869.

The victims of strong drink, however, come in hosts more numerous than all the rest together [of paupers and criminals] and with hopes blasted, self-respect gone, and the story of domestic sorrow and grief bearing upon the heart, point to the path of ruin before them and ask for help.—Report of Citizen's Association of Charities of Penn., 1868.

Eighty per cent of the crime of our country is the result of intemperance, and ninety-five per cent of the depraved youth are the children of drunken and depraved households.—Gen. Eaton, United States Commissioner of Education.

If the trade were thrown open, we do not know what amount of police we should require; in fact theborough fund would scarcely pay them.—H. Dawson, Beer Agent, Liverpool.

We should not at this moment have been put to the necessity of erecting a new gaol, if it were not for the existence of the licensed public houses and beer houses. I believe they are at the source of all the mischief.—Robertson Gladstone, Magistrate, Liverpool.

Washington in his farewell address, said:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of happiness, the firmest props of the duties of men and citizens. The merest politician equally with the pious man, ought to respect and cherish them. A volume could not trace their connection with private and public felicity.

Every man that favors the sale of whisky throws his influence in favor of the greatest agent known for subverting religion and morality. Patriots do not do it.

ROUTINE, NOT RUT-TINE.

Routine cannot be avoided in church work. But rut-tine can and ought to be. It has a paralyzing effect. The two must not be confounded. If everything is to be done decently and in order the route must be laid down and followed, and that is routine—hence the word routine. But there may be runs along the route to run in, which may cause the crippling of all energy and life. Happy the minister, the Sunday-school teacher, or the Christian worker in any department who sees the distinction between the two, and acts accordingly. Some do not. There are three hymns to be sung at the Sunday morning service, and three more at the evening service—that is the routine order. But the minister is indifferent about the service of song, and out of the one thousand hymns of the hymn-book uses five per cent, only in the course of the year. He might use at least two hundred different hymns in that time, and make the congregation familiar with many hitherto undiscovered gems. He runs in a rut, and his congregation are the losers.

The Scriptures are to be read at the Sabbath service; that is part of the routine of worship. But to read only from the gospels, or from these and the Psalms, may make rut in work of the exercise. The number of Christians who confine themselves to portions of God's Word, at family prayers or in private devotion, is legion.

Preaching should be more or less according to route, so that all Scripture may be brought into play; but the minister who preached twenty-eight consecutive Sundays on the eighth chapter of Romans, taking verse by verse, a verse at a time, got into a rut, and wearied his congregation.

Many a prayer-meeting has long since practically died of rut-tine. It has become the parody of prayer-meeting. The minister calls for a long opening hymn, reads a long Scripture portion, prays a long prayer, and gives a long address. Then he mourns the absence of so many of the people, berates the friends present for the sins of those absent, and calls upon the elder who has the greatest gift of continuance to lead the people in their devotions. The meeting hour is then well-nigh up, so the minister says a few words in closing—a little matter of fifteen minutes or so—invokes the benediction, and the little company depart. That is rut-tine, and it has taken all the life-juices out of the prayer-meeting. Instances might be multiplied.

Let us have variety in the hymns sung, the Scriptures read, the subjects preached; variety in the conduct of the prayer-meeting; variety in the appeals for money for the

missionary cause; variety the year through. Christian worship and Christian work should be like the ocean—always the same, ever different. The stars work according to route, but we never see the heavens twice alike.

Let those who teach and preach God's truth find new languages in which to express it; new habiliments of illustration by which to make it attractive. Method is not first cousin of monotony; system is not synonymous with sameness. Between routine and rut-tine there should be a great gulf fixed so that the one could not come high unto the other.

N. Y. Observer.

ANNOUNCEMENTS.

SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention will meet with the first Baptist church, Montgomery, Ala., on Friday, May 7th, 1886 at 10 o'clock a.m. I respectfully and earnestly request all properly accredited delegates who propose coming to send their names at once by postal card to Wm. A. Davis, Secretary of Committee on Hospitality, in order that homes may be provided for them. A card will be returned to each in due time, giving the name and residence of the host which will be the only introduction needed. Our abilities will enable us to entertain only the delegates, but we propose to provide a cordial and ample entertainment for all these. The work of the Committee on hospitality will be greatly advanced by a prompt attention to this request.

The hotels have made the following special rates for delegates to visitors to the Convention, to Exchange, \$2 per day; Windsor, \$1.50; Merchant, \$1.50. Numerous private boarding houses will entertain at \$1 per day.

M. B. WHARTON, Pastor,
First Baptist Church,
Montgomery, Ala.

F. D. JOHNSON AND SON

We believe we are serving the public when we direct their attention to such a house as the above. They are both Baptists and earnest workers in the First Baptist church of Lynchburg, Va. Their trade is well established throughout the State. To those who are fond of silver and gold plate watches, diamonds, there is a possible feeling of safety in dealing with them, knowing that they are thorough and reliable. Theirs of F. D. Johnson and Son we wish to be such, and can uniquely recommend them to such our readers as may wish to make purchases in their line. They have unusual facilities for designing and furnishing gold and silver for schools and all our dear who wish to obtain something new and beautiful in that line, we do well to correspond with them.

They publish a large illustrated catalogue which they are ready to mail to those wishing to make purchases, on application. Try them. See their advertisement in another column.

PIANOS & ORGANS
Of all makes—directed
from the dealer in
each instrument
guaranteed. No
less than 250 instruments
are now in stock.
JESSE FRENCH, Nashville, Tenn.
Wholesale Distributing Dept., for the South.



ALL FOR \$1.00

WILLIAM KNABE & CO.,
Nos. 242 and 248 West Baltimore Street,
Baltimore, Md. 112 Fifth Avenue, N. Y.

1886

GREGORY'S
SEED CATALOGUE

1886

KNABE
PIANOFTORES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO.,
112 Fifth Avenue, N. Y.

1886

CATERRH SAMPLE TREATMENT
FREE!

1886

CONSUMPTION

1886

BURPEE'S FARM ANNUAL FOR 1886

With over 100,000 new illustrations, two colored plates, and ten full-page photographs, this is the best and most valuable Farm and Flower Catalogue ever published.

1886

PETER HENDERSON & CO., 35 & 37 Cortlandt St., NEW YORK.

1886

Mason & Hamlin
PIANOS:

1886

ORGAN AND PIANO CO.

1886

PLAID SHAWL GIVEN AWAY!

1886

CARDS

1886

NOVELTY RUG MACHINE.

1886

PERFECT FAMILY SCALE.

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

1886

BAPTIST RECORD.

POETRY.

WEST AND EAST.

In olden days when Dives dined in state,
The poor lay starving at his palace gate.

And hungry wretches bared their blain
and sores.

Within a yard of his frequented doors
Yet though reminded hourly of his debt,

The man of wealth was able to forget
The claims of want on those who never had.

The grinding tread of fortune's iron heel.

And if with want beneath his very eyes
A man could shut his heart to him

and his sorrows.

How easy for the Dives of to day
To fail to hear the groans of far away!

Small need of music at a Mayfair feast

To drown the clamor at the distant East;

For Lazarus no longer dares infest

The swept and garnished pavements of the West.

Crouched in his sordid room on dirty straw,
He champs the bones that dogs disdained

to gnaw.

And shivers, fitless, while the frozen blast
Through paneless windows whistles sharply past.

Empty and naked, comfortless and faint
He moans, and no one hears his woeful plaint.

The busy world knows nothing of his sighs.

And Lazarus is left alone to die.

Five miles away the streets are full of life;
And Dives drives in furs beside his wife.

The bracelets that her small white-wrist surrounds
Has cost her lord a trifling thousand pounds;

Then home to dinner, where the fires are bright

And stores of plate reflect the dancing light.

The times are bad, no doubt, but might be worse;
And Dives still retains his party purse.

Shall the old tragedy be played again,
With Dives in the hideous part of Cain,

Indignantly demanding "Why should I be held responsible when others die?" Or will the West search out the hungry East?

Ere the dull cry for succor shall have ceased;

And give what help a loyal brother can

To him who is, at least, a fellow man?

Too seldom, nowadays, the gulf it spans;

That ever wider yawns across the land; But, while we live, the bonds of love may link

The nearer border with the further brink;

'Tis death alone that makes the gulf so wide

That none may travel to the other side

To offer there the long withheld dole—A cup of water to a thirsty soul.

COMMUNICATIONS.

TEXAS LETTER.

I rejoice to see the RECORD arise "Phoenix like from its ashes," and greatly improved in appearances. Your postal announcing your misfortune filled my heart with sadness, but I know too much about the Christian philosophy, the indomitable perseverance, of the editor and the pride of the Mississippi Baptists in their State organ to indulge even a moment's uneasiness as to the future of the RECORD.

The notes from Louisiana, (save the destruction of the College building at Mount Lebanon, and the death of my brother Traylor's son) are replete with encouragement. How glad I am to hear that dear old Bayon-Macon Association is having some of its destitution relieved through the indefatigable efforts of the Executive Board, and its good honored Secretary, brother Tomkies.

I heartily congratulate Bro. Heard on his success at Arcadia, but just now I think of Lake Charles, his late charge, cannot something be done for that poor little flock? But saying so much about Louisiana makes me almost forget that I am in Texas. Yes, and am feeling at home with my "Lone Star" brethren, and fancy that I am almost able to pass for a real "Texan."

The population of Houston is variously estimated at from thirty-five to forty thousand inhabitants. Eleven lines of railway connect here, making this the greatest railroad centre in the South. It is also at the head of navigation on Buffalo Bayou, about fifty miles north of its

connection with Galveston Bay. Want of time and space prevents a description in detail of its manufacturing, commercial and educational interests, the developments of which speak well for its enterprising populace.

There are three Baptist Churches in the city, the First, the Fifth Ward and the German. I located here as pastor of the Fifth Ward church on the 7th of January. I find a zealous membership here with an interesting prayer meeting and Sunday school, which I am informed, outnumber any other in the city. Dr. Zealy, now of your State, did the first work in this ward ever undertaken by Baptists. He is kindly remembered by my people and also by the First Church of which he was for many years Under-Shepherd. Maj. Penn afterwards held two successful meetings here, and was induced to accept the pastorate, but his impressions to continue his evangelistic work soon severed his connection with this flock. Bro. Turner, a young minister from Missouri succeeded Maj. Penn, but after a successful pastorate of about three years lost his wife and mother-in-law, and returned to his native State. Rev. Dr. Pickett, one of our ablest preachers, followed Bro. Turner, but his health failing, he remained but little over a year. He succeeded well, and has a warm place in the hearts of the people. We have recently several valuable accessions to our membership, one of whom awaits Baptism. The work occupies all my time, but it is the most pleasant field I ever had. Everything is so convenient. The parsonage is about fifteen feet from the door of the church in the same inclosure. Texas Baptists are perhaps ahead of their brethren in the older states in providing homes for their pastors.

My relations with Rev. Dr. Brecker of the First Church, are of the happiest character. He is a man of professional talent, eminent learning, genial manners, and one of the most excellent preachers I ever listened to. Like myself, he has an unlimited or indefinite call, which, by the way, is another custom among Texas Baptists that I greatly admire.

BETHLEHEM
this church was blown away during the cyclone of 1883, but they have rebuilt and express a desire to work I also found this church destitute of deacons. Eld. S. M. Williamson preached for them part of last year.

I have a large territory to travel over, through lonely country, good people, free from whisky. I am giving my whole time to the study of God's word and preaching.

If any of my old school-mates and Professors chance to see this I ask that they pray that the work may prosper.

I entered upon my work for this year in good health and in good faith.

If these were meeting in which no part of the truth was suppressed, but the whole counsel of God fully declared, I could enter heart and soul into the work, but I cannot feel at home in a Union meeting.

L. C. KELLIS.

Houston, Tex., March 16th.

MY WORK FOR 1886.

I enter upon my work for this year in good health and in good faith. I am located three miles north of Hebron, Lawrence county, Mississippi, boarding with a staunch Baptist and a strong prohibitionist, he is a member of Hebron church, and enjoys the preaching of his pastor, Eld. J. H. Anding.

I have a very good library for a young pastor, something over one hundred theological books, including the Old Blade, which is better than a sword in fighting the Lord's battles. My work is as follows:

HEZOBATH

Is in Pearl river Association; this little church had preaching last year by Eld. R. R. Tamage, who is now on the shady side of life, but does faithful work for the Master yet. The membership is between 70 and 80. I hope to do good there.

STRONG RIVER

This is an old church, but sadly gone down. I found this church without deacons, the old deacons have died, and many of the members have long since gone to the place which remains for the people of God. I find a great deal of material around this church, young ladies and young men, who ought to be in the work. She was devoted to the church, and it seemed always a pleasure to her to contribute to the spread of the gospel. She was a constant and playful helper to her pastor in his efforts to preach Christ. Her seat was seldom vacant in the Lord's house when it was possible for her to be there. From house to house when visiting her conversation was usually on the subject of religion; her last illness she was solicitous about the recognition of departed friends and asked of her pastor if she would be buried in heaven, and seemed delighted with the near prospect of so joyous a meeting. Her death was a demonstration of the passage "Blessed are the dead that die in the Lord, yea saith the spirit from henceforth: for ye rest for their labors and their works do follow them."

M. V. N.

IS WHERE THERE IS MUCH WATER, STRONG RIVER BEING JUST SOUTH OF IT, AND WHICH WILL FURNISH A GOOD PLACE FOR ME TO GIVE MY VIEWS ON BAPTISM THIS SUMMER. THE MEMBERSHIP IS VERY SMALL AND ALL POOR PEOPLE, THOUGH THEY SEEM TO BE IN EARNEST, WITH A MIND TO WORK." ELD. J. J. WALKER WAS THEIR LAST PASTOR.

BETHLEHEM

THIS CHURCH WAS BLOWN AWAY DURING THE CYCLONE OF 1883, BUT THEY HAVE REBUILT AND EXPRESS A DESIRE TO WORK I ALSO FOUND THIS CHURCH DESTITUTE OF DEACONS. ELD. S. M. WILLIAMSON PREACHED FOR THEM PART OF LAST YEAR.

I HAVE A LARGE TERRITORY TO TRAVEL OVER, THROUGH LONELY COUNTRY, GOOD PEOPLE, FREE FROM WHISKY. I AM GIVING MY WHOLE TIME TO THE STUDY OF GOD'S WORD AND PREACHING.

IF ANY OF MY OLD SCHOOL-MATES AND PROFESSORS CHANCE TO SEE THIS I ASK THAT THEY PRAY THAT THE WORK MAY PROSPER.

J. H. LANE.

Hebron, Miss., March 6th, 1886.

MARRIED.

AT THE RESIDENCE OF THE BRIDE'S FATHER, FEB. 24, 1886, MR. HARRY BARKSDALE TO MISS L. J. THOMPSON, REV. S. H. THOMPSON OFFICIATING.

OBITUARY.

Forty-two years ago, there stood by the Baptismal waters, near Antioch church, in Warren County, Miss., two happy mothers, whose hearts swelled with gratitude to the Almighty Father as the man of God lead their sons (each a son) down into the water and buried them with Christ in baptism. Mrs. Sarah Hemby, one of those mothers has just crossed the river of death. She departed this life, Feb. 16, 1886, at the residence of her son, Dennis Hemby, in Franklin county, Miss., the son that was baptized with the writer in 1843.

She was born in an Indian camp on the Tombigbee River, in Alabama. While her parents, Absalom and Mary Wells, were moving from Georgia to the then Territory of Mississippi, they were detained there for about a year, the Indians having stolen their pack horses. They settled in what is now known as Franklin county.

James Hemby and Sarah Wells were married, Dec. 8, 1815. They moved to Warren county, Miss., in 1821, where her husband died in 1833. She was the mother of seven children, all dead but one, and remained a widow the

rest of her life. She was baptized into the fellowship of Big Black Baptist Church by Elder Levi Thompson in 1827, after which the church was moved to another locality and is now known as the Antioch Baptist Church, Warren county, Miss.

In 1876 she got a fall which crippled her for life. She was never able to get about much since.

She was fond of reading her Bible as long as she could see, and was fond of talking about it. She rejoiced greatly over the idea of her two grandsons, being ministers of the Gospel, J. P. and Charles Hemby, and they can feel assured that while she lived they both had her prayers. I have no doubt that much of the usefulness of J. P. Hemby, her grandson, was in answer to a grandmother's prayers.

I have known her intimately for over forty years and I can say that she was a consistent Christian. The intimacy of my wife's mother was that of sisters; for her house was her home while in Warren county. She said only a few months before she died to the writer that she was ready and awaiting the call of the Savior.

W. W. BOLLS.

DIED.

MRS. MARY GRIER, was born in Darlington District, S. C., Nov. 8th, 1805. She removed to Mississippi in 1837 and died in Brooksville, Miss., Feb. 2d, 1886, in the 81st year of her age. She joined the church at the age of 21. During the last thirty years of her life until her sight grew dim, she was a constant Bible reader. She seemed perfectly resigned to death from the first of her illness and many times during her sickness called her grand-children to her, and made them promise to read their bibles, and be careful of the Sabbath-begging their mother to impress it upon them. She asked each member of the family, and each friend, as she said "good by," to meet her in heaven. Her gratitude to her Physician, and those who nursed, was beautiful even in death. She was devoted to the church, and it seemed always a pleasure to her to contribute to the spread of the gospel. She was a constant and playful helper to her pastor in his efforts to preach Christ. Her seat was seldom vacant in the Lord's house when it was possible for her to be there. From house to house when visiting her conversation was usually on the subject of religion; her last illness she was solicitous about the recognition of departed friends and asked of her pastor if she would be buried in heaven, and seemed delighted with the near prospect of so joyous a meeting. Her death was a demonstration of the passage "Blessed are the dead that die in the Lord, yea saith the spirit from henceforth: for ye rest for their labors and their works do follow them."

It is too early to say much about spring goods, all of which we have a good variety, will be sold out exceedingly cheap, in order to make room for spring styles, which are now coming in every day.

Ladies 5 button kid gloves, good quality, \$1.00. Ladies 5 button kid gloves guaranteed.....\$1.00 and \$1.50.

If they break or rip, bring them back and get another pair, or your money refunded.

Ladies Hosiery, Handkerchiefs, etc., in endless variety, with prices to suit the closest buyer. We have a few job-lots of Hosiery, Shoes, Men's and boy's Hats, which we are selling at about one half their value. It may pay you to see them.

It is too early to say much about spring goods, such as white and figured Lawns and Mulls, Checked Nain-socks, Pique, &c., but we have them in stock already.

We also have in the largest and prettiest and cheapest stock of Embroidery in Jackson, at just a little over half what you paid for them last season. It will pay you to come and look at these goods. We will take you from narrow edges at 3c, up to 40 inch flouncing at \$1.25 to \$2.50 per yard.

Don't forget that we make a specialty of shoes, and will always deal fairly with our patrons.

W. A. WHITING.

Feb. 25th.

ITEMS OF INTEREST.

A FEW ASTONISHING PRICES.

FROM WHITING'S.

We can sell you standard calicoes at sets, Domestics, all grades, both bleached and unbleached, at prices that cannot be excelled in this or any other market.

There has been a recent advance in all staple goods but we *brought up only* before the rise therefore can still maintain

THE SAME UNIFORM LOW PRICES!!

Utica 10-oz. bleached sheeting, 25¢

If you want the best sheeting in the market for the money this is what you are looking for. AN ELEGANT QUALITY

Or 10-oz. Linen crumb sheeting for \$1.00

5c. Pillow-casing for 10 c.

TABLE DAMASK.

Bleached...50, 60, 65, 75, 85 cts. \$1.00
\$1.25. Half-bleached...25, 40, 50, 60, 75, 90.

Napkins to match from 50 cts to \$2.50 per dozen. A nice line of new style fancy oil Damasks.

10-oz. Linen Crumb cloth 85¢ per yard.

A large assortment of Scrims for curtains at 15c. This is the newest, cheapest and most popular thing in curtain goods.

Flannels, watermoss and Winter dress goods, all of which we have a good variety, will be sold out exceedingly cheap, in order to make room for spring styles, which are now coming in every day.

Ladies 5 button kid gloves, good quality, \$1.00.

Ladies 5 button kid gloves guaranteed.....\$1.00 and \$1.50.

If they break or rip, bring them back and get another pair, or your money refunded.

Ladies Hosiery, Handkerchiefs, etc., in endless variety, with prices to suit the closest buyer. We have a few job-lots of Hosiery, Shoes, Men's and boy's Hats, which we are selling at about one half their value. It may pay you to see them.

It is too early to say much about

spring goods, such as white and figured Lawns and Mulls, Checked Nain-socks, Pique, &c., but we have them in stock already.

We also have in the largest and prettiest and cheapest stock of Embroidery in Jackson, at just a little over half what you paid for them last season. It will pay you to come and look at these goods. We will take you from narrow edges at 3c, up to 40 inch flouncing at \$1.25 to \$2.50 per yard.

Don't forget that we make a specialty

<p